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Vo. 14 Vol. XXII.

ries who devote themselves to missionary la-

practice the notes of beneficiaries who ente the ministry, are in a great measure ground of moral obligation only.

The plan of loaning money to these young men instead of bestowing it as an out right gift

gality and providence, which are so essentia to an efficient and useful character. The sys-

tem adopted by the Education Society, is con-ceived to be, in this particular, well adjusted to the exigences of the case. It sets before the minds of indigent young men an unfailing re-source, on which they may rely to a certain extent; thus encouraging them to enter on the

This system has been fully tested by expe-

CHINA, &c.

day; thus, instead of one million, one hundred millions may be brought within the range of

Worcester, March 31.

ANSEL NASH, Gen. Ag't. of A. E. S.

For the Boston Recorder

tem adopted by the Education Society

RELIGIOUS.

For the Boston Recorder. HOME MISSIONS.

Extract from a Missionary's Report, dated March 12, 1837.

e Temperance cause has completely hed here. It is ascertained to a certainthat no ardent spirit can be produced nearer splace than four miles distant. We have place than four miles attant. We have requent meetings this winter on the sub-lave preached upon it twice and deliv-several lectures, and each time there has a manifest favor shown to the cause. Not na mannest are shown to the case. Not, we moderate drinkers renounced it on the t, and are true to their promise. We have neighborhood meetings on this subject, and the discussion and familiar conversation in and to the evils of intemperance, until the steplain and slow spoken men would stand to the and tell something which they know this destroyer. Last year our hotel was the house; the Augean stable is in part d; wine only is kept now; we hope soon this abandoned. Our stores do not

awe this abandoned. Our stores do not peven wine."

A Hint.

amplaints are frequently heard—how true are we know not—that the cause of Tempure is at a stand, or even retrograding. In the places, there is doubtless reason for such plaints; and the question is a fair one, are the prominent friends of the cause, in such plaint? Have they not lost their first instance? Has not their zeal grown cold? Are not remise in their efforts? Have they not lost their first in their arms, and suffered the enemy to the forces and make a fresh onset while every inch of ground on this subject while every inch of ground on this subject to the pursuits, he is bound to refund the amount of his appropriations with interest.

No one receives pecuniary assistance from the funds of the Education Society, except in the form of a loan. Every beneficiary, for all which is appropriated to him, gives his note time of his entering on the labors of the ministry, without interest. A deduction of welve per cent, per annum is made on all payments previous to the expiration of five years; that is, sixty per cent discount, provided Complaints are frequently heard—how true they are we know not—that the cause of Temperance is at a stand, or even retrograding. In some places, there is doubtless reason for such complaints; and the question is a fair one, are not the prominent friends of the cause, in such the prominent free first. were asleep? It is absolutely certain, while every inch of ground on this subject atested, and the enemy continues on the payments previous to the expiration of the years; that its, sixty per cent discount, provided a debt is paid at the close of the studies, or forty dollars will pay a debt of one hundred dollars at that time, and in the same proportion for intermediate times. Those beneficiathere is no safety in supineness; no inhase of strength in infaction. The groundined, cannot be held fast without exertion; a further advances cannot be made without the conflicts. It is true, there is light further advances cannot be made without their conflicts. It is true, there is light ugh abroad, but all eyes are not yet open to it; there is evidence enough of the destruction of property, character and life by internance, but the weight of that evidence is not able to the remaining the manner of payment, on making their condition known to the Directors, are entitled to the same privilege as Home Missionaries or those Bible, and in Providence to constrain the Bible, and in Providence to constrain n the Bible, and in Providence to constrain ny wise and good man to action in the cause f Temperance, but those motives need to be ght out more frequently and pressed more granustly, that even wise and good men may be excited to put forth their energies. The missionary, surrounded only by a feeble church, and having all the difficulties to encounter, that are to be met with any where, is accomplishare to be met with any where, is accomplishing in his sphere what very many pastor s, in
circumstances far more favorable, fail to accomplish, and he is doing it by dint of varied
and persevering effort; by means that are perfectly simple, and within the reach of every
public teacher in the land. Will not many
others "go and do likewise." "Provoke one
another to love and good works."

AMERICAN EDUCATION SOCIETY. NO. 111.

NO. III.

The principles by which this institution is regulated, and the mode in which its operations are conducted, ought to be known to the community. The knowledge of these things cannot fail to recommend it to public confidence and patronage. It is characterized by true Christian catholicism. As its name denotes, it is strictly American. The simple object of the Society is to increase the number of pious, well educated and faithful ministers of Christ, owhatever Christian sect they may belong. whatever Christian sect they may belong. Hence, in receiving young men under its pat-ronage, the only inquiries are, whether they ex-hibit evidence of love to God, of promising talents, and of indigence, in such degree that tatents, and of mangener, in such aggree they are unable to defray expenses of their education. Those who have enjoyed its aid have been connected with the leading evangelical denominations in our country. Several have also been persons of color, descendants of the

At the same time great care is exercised that At the same time great care is excessed and its patronage be extended to none, except in-dividuals who give fair promise of usefulness. Every young man who seeks the assistance granted to beneficiaries of the Education Society, must be at least fourteen years of age, must have been a member of some evangelical church six months, and have been devoted to classical studies six months. He must deto classical studies six months. He must de-clare his desire to obtain an education for the sale purpose of becoming a minister of the gos-spel, and must engage to go through a regular pel, and must engage to go through a regular al and theological course of study to fit classical and incological course of study to his be-him for the sacred office. In order to his be-ing received as a beneficiary of the institution, every young man must present himself before a committee appointed for his examination, with testimonials from at least three individuals of known character and respectability; such as his minister, his instructer, and some other person, whose standing gives him a title to influence. These testimonials are to be in seal-ed documents, that they who give them may speak freely on every point relating to the pro-mise of the youth in question, and that the ut-most caution may be exercised against mistake and failure. It is the duty of this committee to inquire strictly into his pecuniary circumstances, his motives in seeking an education for the ministry, and every other particular relating to his qualifications for that high and holy calling. If the result is satisfactory, he is recommended to the Board of Directors, and is y them received on three months' probation. He is then entitled to the usual appropria-ous made to beneficiaries, so long as he shall

with the regulations of the institution. intain a suitable character. Once in onths he must send to the Directors a of his pecuniary affairs, containing a particular account of his expenses, of his re-ceipts and his debts. On the same paper he must repeat his intention to devote his life to the Christian ministry, and to go through a regular course of literary and theological stu-dies to see the course of the course o to prepare himself for the same. This paalso contain the certificate of ipal officer of the seminary with which he meeted, that, after examination, he best accounts correct, and also that he ains the character required of the benefi-

The institution affords its aid to young men a the condition, that they do all in their pow ain themselves. It is desired and expected of them that as they have opportunity, they spend a part of every day in productive labor, both for the sake of maintaining vigor-ous health, and of contributing towards their necessary expenses. The sums appropriated are, in all cases, designed to be the smallest

FRIDAY, APRIL 7, 1837.

cminent Christians. Hence, it insists on a diligent use of time, and carnestly recommends to them, that a part of every day he spent in devout meditation, reading the Holy Scriptures and prayer. It also maintains over them, during the whole course of their preparation for the ministry, a pastoral supervision. In the exercise of this the Secretary is required to address to them occasionally letters of Christian instruction, admonition and encouragement; also, with others to whom may be assigned a part in this service, he must visit them, as often as once a year, at the different places where they are pursuing their studies, that he may make particular inquiry into their standing and character, may have interviews with them both public and private, unite with them in prayer, but who can tell but even this may prove, in the hands of an omnipotent Jehovah, the power of God to salvation?

Mr. Medhurst's view of the Chinese Edicts.

—True, the powers that be have issued edicts upon edicts against this mode of operation, and maracter, may have interviews with them both public and private, unite with them in prayer, and communicate such instruction and advice as their relation to the church and their prospects render necessary. Thus is every young man, who receives aid from this institution, under

have sent orders to all government officers to drive the missionaries away with fire and sword, even threatening to stop the trade. But we know by experience that these edicts are never intended to be put in execution, and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and fulminated on each occasion in vain. The coast of China is therefore open for the ccasional visits alluded to, and we only need to proceed vigorously with the work, to the extent of our opportunities, and then we may the the constant inspection of those whose patron-age he enjoys. If any one perseveres in not yielding strict compliance with its rules, or it any one is judged, from any cause, not to give fair promise of usefulness in the Christian min-

to proceed vigorously with the work, to the extent of our opportunities, and then we may the more reasonably anticipate that God would open and extend them.

Missionary Ship.—A missionary ship is likely soon to be provided, to be devoted to the especial object of carrying the Gospel along the coasts of China, Cochin-China, Corea, Japan, Cambodia, and Siam, with the numerous and interesting islands of the Malayan Archipelago. There is work enough to keep such a ship constantly going: but how shall we prepare Tracts? and how shall we spare men to go on these important voyages, unless we have a large accession of laborers?

Mr. M. then proceeds to allude, in terms of the highest commendation, to the establishment

the highest commendation, to the establishment of the Ophthalmic Hospital in Canton, by Dr. Parker, the American missionary, and what might probably be done for China by pious physicians, in advance of all other missionaries: and states, that the climate of China is as salu-

and states, that the climate of China is as salubrious as that of England.

He then contrasts the difficulty of acquiring the Chinese with that of the English language, showing the very great number of irregularities and obstacles to be encountered in the latter, that a child learns one language almost as easily as the other, &c. from which he concludes, that, "the formidable obstacles, that have hitherto frightened so many of our English students, are considerably reduced by a comparison with our own language, and would vanish entirely before the patient assiduity of the deentirely before the patient assiduity of the de-

has been adopted after much experience. Under the kind, paternal management now pursued, this plan is believed to be decidedly preferable to that of making the assistance afforded altogether gratuitous. In the first place, it rmined scholar." He closes with the fact, that China must be evangelized; that the means are plain; that to wait for China, herself remaining pagan, to open the way of access to Christianity, is ab-surd; and appeals for men to enter the service and to enter it now. is fully consistent with principles of justice. Besides, this plan is well suited to teach young men to rely on their own resources. It is eminently favorable to that self-denial, that fru-

Intelligence.

STATE OF RELIGION IN PRUSSIA. In the London Evangelical Magazine there is com-

nenced a series of "letters from the Continent by an Old Traveller." We copy the second letter from the number for December last .- Ch. Intelligencer. BERLIN, DEC. 31, 1835.

course of study requisite to their preparation for the station to which they aspire, and pro-viding the means of saving them from despon-dency. At the same time, it causes them to feel, that their ultimate dependence must be on My Dear Friend,-In this letter I intend to give you some account of the present state of Religion in Prussia, and especially in Berlin. In order however to understand fully what In order however to understand fully what progress true evangelical principles have made during the last twenty-five or thirty years, it is necessary you should know what was the state of matters previously. About the beginning of the eighteenth century, there was a remarkable revival of religion under Erank and Spener, and other men of God, whose preaching and writings spread light all around, some rience. It has been for a considerable number of years, in successful operation. The general voice of an enlightened public is decidedly in its favor. The opinion is often expressed, that the Christian community would sustain the operations of the Education Society, in their present extent, on no other condition than that it loans to its beneficiaries the sums which they ing and writings spread light all around, some rays of which penetrated to the far distant Siberia, and melted and captivated the hearts of Charles XIL's rugged warriors, who were at that time prisoners of war in that inhospitable clime. After their liberation, they brought back the light and the warmth which had blessed them in their captivity, to their native country, Sweden. The consequence was a great revival of religion in that kingdom the effects of which remain to this day, and have blessed, and are still blessing thousands of precious souls. In Germany, however, the effects were not so durable. During the reign of Frederick William I. which lasted from 1713 to 1740, religion rapidly declined. The king, ing and writings spread light all around, some THE REV. MR. MEDHURST'S APPEAL FOR The Rev. WILLIAM H. MEDHURST, who has long labored for China, and whose judgment in respect to all that pertains to her interests, probably may claim precedency to that of any other individual since the death of the lamented Morrison, has just issued an appeal Frederick William I. which lasted from 1713 to 1740, religion rapidly declined. The king, himself strictly orthodox in his opinions, would not suffer any open departure from the orthodox faith in the state clergy; but as the life and power of godliness were in a great measure.

The disasters of 1806-7, did more for true power of goddiness were in a great measure wanting, all sunk down into a cold lifeless orthodoxy, perhaps not less dangerous to a people than open avowed error itself, and infallibly preparing the way for an avowed departure from the faith, the moment all outward restraint is removed. Such was the state of the church when Frederick II. ascended the throne in 1740.—At the commencement of his reign, German literature was at a low ebb. If we except Leibnitz, and one or two more, there were none in Germany distinguished for their great learning. Frederick's philosophical mind required something beyond what his country-required something beyond his distance of Frederick William II. When the liding in the coun ry of the Chinese language; that abou 2,000 pages of other religious matter have been composed, and above 500,000 Tracts and books put into circulation; thousands of Chinese youth instructed in the schools; myriads of Chinese conversed and reasoned with on the subject of religion; some dozen individuals baptized; that one native convert is preaching to his countrymen, the Anglo-Chinese College established at Malacca for the instruction of more advanced youths in the sciences of Eu rope, and the literature of China; a vocabulary of the Canton and Foiken dialects prepared; and the tones and idioms of the language well understood, so that great difficulties have been removed, and a foundation laid, broad and deep, for the future usefulness of every laborer —he thus describes the

Access to Chinese beyond the limits of China.

—The stations in the Malayan Archipelago,
where the Chinese emigrate in great numbers, French literature to the total neglect, even of his native tongue, and ever afterwards spoke and wrote French in preference to German, the latter of which he could neither speak nor write correctly. At this early period he had adopted the materialism of the French school, became a confirmed infiel, and surrounded by such men as Voltaire, learned to make a mock of every thing sacred in the Christian religion. afford a quiet and safe retreat for those mis-sionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the everlasting Gospel. About a million of the in-habitants of the Celestial Empire may be found in these regions, amongst whom a system of Christian effort may be carried on without any of every thing sacred in the Christian religion.

A freethinker himself, he allowed freedom of

A freethinker himself, he allowed freedom of thought to others in religious matters. The mind which had remained almost stationary from the time of the Reformation, received a new impulse, broke down all its ancient boundaries, and took a new, but unfortunately, a dangerous direction. The false light which emanated from the throne, spread with amazing rapidity throughout Protestant Germany, are not with and low clerky and laity; all were our laborers be successful among these, as they all contemplate, and many effectuate a return to their native land, much Christian influence may be exerted on China itself by returned em igrants; and while the interior of China is im penetrable by Europeans, native converts may go through the length and breadth of the land, carefully though effectually spreading the bles-sings of Christianity. In these out-stutions we among high and low, clergy and laity; all were ambitious to follow the example set them by the great Frederick. The doctrines of the Re-formers were banished from the pulpits and the have now four missionaries and one assistant studying the Chinese language; but what are they among so many? Even if we contempla-ted the evangelization of the Chinese emigrants alone, what are four or five laborers to a milschools of the prophets, and a dry morality and an infidel philosophy substituted in their room. His reign was the dawn of German literature, but the midnight of true religion. In the unilion of people?

Access to the Chinese coast.—But our views versities, the youth were taught that human are not confined to the emigrants; it has been discovered and proved that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary; that though the visits on each occasion must be short, the efforts made may be great, for thousands of Tracts may be freely distributed, and thousands of natives fervently addressed in one

cminent Christians. Hence, it insists on a diligent use of time, and earnestly recommends to them, that a part of every day he spent in devout meditation, reading the Holy Scriptures and prayer. It also maintains over them, during the whole course of their preparation for the ministry, a pastoral supervision. In the exercise of this the Secretary is required to address to them occasionally letters of Christian instruction, admonition and encouragement; also, with others to whom may be assigned a control. Frederick lived long enough to witness and lament the dire effects of his own philosophy. In the latter days of his reign, he expressed himself to one of his ministers of state, to the following effect: "I clearly perceive how wrong I have acted in regard to religion, and how much injury I have done to my country in this respect. Willingly would I give up the most glorious victory I have ever gained, could I thereby make the love of religion and morality again as general as I found give up the most glorious victory I have ever gained, could I thereby make the love of reli-gion and morality again as general as I found it at the commencement of my reign." But, alas, on the verge of the grave, he found it im-possible to undo the mischief he had done, not only to Prussia, but to the whole of protestant Germuny, by his philosophy, fulsely so called. His successor, Frederick William II. as Crown Prince, saw and lamented the distressed state of the church, and the demoralization of

state of the church, and the demoralization of

the people, and determined as soon as he came to the throne, to exert all his influence to ad-vance Gospel truth, the love of religion, and true piety; and faithfully, as the father of his the country, he expressed his determination to present none but evangelical ministers to liv-ings. His minister, who felt as he did, told him that in that case, the churches must re-main without preachers, as the minds of the main without preachers, as the minds of the students had been poisoned at the colleges, and that it was necessary to begin at the fountainhead, with the schools and universities. In 1788, the king issued the Religious Edict, in which all professors and clergy were strictly charged to teach and to preach the doctrines of the Reformers, and prohibited, on pain of expulsion, from teaching any thing contrary to these doctrines. This edict excited much opposition on the part of the rationalists, and many thanksgivings on the part of all true Christians, of whom there were still thousands in Protestant Germany who had not bowed the in Protestant Germany who had not bowed the knee at the altar of reason. In 1791, a com-mission was appointed to examine all caudi-dates for the ministry as to their faith and practice, with power to reject all who were not sound in the faith, or whose conduct was im-moral,—This commission consisted of Hermes, Hillmer, and Weltersdorf, men long tried and well known for their attachment to the pure unadulterated Gospel. They were answerable to none but the king, as head of the church, and all the church courts were in some respects subordinated to them. Some of the most notorious Neologians, were turned out of their places, and a check was given to the spread of places, and a check was given to the spread of Socinian and infidel opinions. But the evil was too deeply rooted, to be speedily cured; and the king with all his zeal for evangelical truth, was luxurious, and otherwise not very circumspect in his conduct. He was a lover of the occult sciences, as magic, alchymy, &c. and was surrounded by individuals who practised such curious arts, so that his example was not much calculated to recommend the Gospel te his subjects. The consequence was, that at his death, in 1797, little progress had been made in the advancement of true religion. On made in the advancement of true religion. On the accession of the present monarch to the throne, the clerical commission was dissolved, and the examination of candidates for the ministry given up again into the hands of the consistories. In a cabinet order of the 12th of Jan-uary, 1798, addressed to the minister of eccle-siastical affairs, the young king declared, that hs had the highest respect for religion, and wil-lingly followed its blessed precepts, and would not on any account, reign over an irreligious people; and added, but I know that religious must be a matter of the heart, of the feelings, and of conviction, and not of constraint, in order to its promoting virtue and morality. If reason and philosophy are made the handmaids of religion, she will maintain herself, independent of all human authority, &c. The consequence was, that the religious edict was for-gotten, and the men who had promoted it, laid aside. Neology again triumphed, and all things returned to the state in which they were during the reign of Frederick the Great, and continued

in 1740.—At the commencement of his reign, German literature was at a low ebb. If we except Leibnitz, and one or two more, there were none in Germany distinguished for their great learning. Frederick's philosophical mind required something beyond what his countrymen could furnish. Unhappily he fell into the hands of the French philosophers of the day, Voltaire and others; and during the six years previous to his father's death, which he spent in a kind of banishment from the court at Rheinsburg, he assiduously cultivated the French literature to the total neglect, even of his native tongue, and ever afterwards spoke and wrote French in preference to German, to the religion of their fathers. None felt this to the religion of their fathers. None felt this more than the king himself, and he determined. with divine assistance, to effect it not by reli-gious edicts, as his predecessor had done, but by gradually placing men of learning and evan-gelical sentiments in the chairs of the universities, and filling the pulpits as they became va-cant with genuine Gospel preachers, whenever such could be found. In the end of 1807, Ba-ron Stein, a man of a truly enlightened and powerful mind, was made first minister of state. All remains of the feudal system were abolished, and the peasant declared free; ex-clusive privileges in the towns done away and freedom of trades granted to all the citizens. freedom of trades granted to all the citizens. The corporations were reformed. All cloisters, cathedrals, and other ecclesiastical endowments, Catholic, and Protestant, were declared to belong to the state, and gradually appropriated to its use. The highest offices in the state were declared open to personal merit, without regard to birth; provincial parliaments were established, preparatory to the introduction of national representation. The minister Stein, was obliged in consequence of his full-Stein, was obliged in consequence of his fall-

in this state till 1806. This year was the turn-

Berlin at this eventful period, was a most important step towards the attainment of these objects. The chairs of the professors were filled with the best men that could be obtained in the then state of religion in Germany. All of them were respectable for their learning; and a few of them, especially in the theological department, were of evangelical sentiments, and truly pious, so that a foundation was laid for educating young men in genuine Gospel principles for the ministry. As vacancies occurred, and as suitable men of piety could be obtained, the number of orthody professors was increased; so that at present there is not a was increased; so that at present there is not a beterodox professor connected with the theo-logical faculty. I know four of them intimate ly, all of them equally distinguished for their learning and piety; of the others I can only speak from report, and that is decidedly favor-able. Even the philosophical and medical de-partments include men of genuine evangelical principles. Of the other faculties I am at pre-cept investment, the basis of the propertion of the properties. sent ignorant, not having had an opportunity of informing myself concerning them. On the whole, so far as I can learn, the Berlin university is the best in Germany, at least as far as religion is concerned, and I rather think tha people, to care for their eternal, as well as for their temporal, happiness. He ascended the throne in 1786, and almost immediately set about reforming the church. In a conversation with one of his ministers of state, to whom he had committed the celesiastical affairs of the conversation with the conversation with the conversation with the conversation with the conversation to the conversation with the conversation to the conversation with the conversation to th sent a goodly host of truly evangelical preachers into the field, who are laboring with much success in different parts of the country. I know some of the young men who have lately left it, some probationers and some newly ordained, whose heart is really in their work. The number of pious students at present at-tending is very considerable. But wherever young men are allowed to enter on a course of education for the Gospel ministry, before giv-ing evidence of being changed by grace, there always will be a number entering the priests office who are blind leaders of the blind, and this is no doubt the case also here. Professors, however pious themselves, cannot change the hearts of their students, and it is not the nature of a national church to make piety a necessary pre-requisite for the pastoral office, any more than for church membership. Nor are the ef-fects of the Berlin university confined to Prus-Its reputation has drawn numerous stu

sm. Its reputation has drawn numerous sur-dents to attend it from all parts of Protestant Germany, from Austria, Hungary, Bohemia, and even from Russia. This has been espe-cially the case of late, so that we may hope some of them will return to their native countries able ministers of the everlasting Gospel The king who agreed with his minister as to the necessity of exerting all his influence to ef-fect a revival of evangelical religion in his country, made it his care to fill the pulpits as they became vacant, with proper men they became vacant, with proper men. Berlin claimed the first attention, being the heart of the empire, and the consequence has been, that at present, of the fifty or sixty clergy of this city, fully one half are men of eminent piety, who preach the Gospel faithfully and powerfully. Of the others, three-fourths are decidedly orthodox, and I should hope a considerable number of them godly men, although not distinguished as preachers. There are a few, indeed, of whom it is said that their trumpet does not give a certain sound; but I have heard of none whom it is said that their trumpet does not give a certain sound; but I have heard of none who are decided rationalists. Indeed, decided rationalism in the pulpit would not be tolerated. I have made it my business to hear as many of their preachers as possible, and have always been highly satisfied. There I have certainly heard the Gospel preached, and preached with considerable warmth. Some things in their preaching rather struck me. None of them read their sermons. They made no display of learning in their exhibitions; not no display of learning in their exhibitions; not a single biblical criticism, for which the Ger-mans in their writings are so noted.—They took the plain text of Luther as it is. I have oftener than once, indeed, observed that they had well grounded criticisms in view, and framed their discourse accordingly, but they never once proposed a single emendation of Luther's text, and perhaps this was wise, con-Luther's text, and perhaps this was wise, considering the state of their audience. In general they deal more in declamation than illustration, and preach more to the feelings than to the judgment. I certainly prefer the manner of preaching at home, and, although I have heard some of the best preachers here, I do not think they by any means equal our own best preachers. As there are generally more ministers than one to each church, they do not preach so often as with us in Scotland; but then their pastoral duries out of the nulpit are population. But, alas! few as the churches are, they are not all filled, and not even 20,000 attend church at all. The voluntary principle is much wanted here, and Berlin at present is what you would be in town and country but for

this scriptural principle.
You will see from the above remarks that
much still remains to be done for Berlin. We
may safely assume that there are 200,000 souls for whom no religious instruction is at present provided. The only hope remaining as it reards this vast multitude, is in the religious ed-cation of the young. Brandenburg, of which berlin is the capital, has been more neglected in this respect than any other province of Prussia. The government, however, is devoting much attention to the schools at present. Re-ligion forms an essential part of education; but it depends on the teachers, in a great measure, as to the kind of religious education the children get as also the amount. I know that in some instances it is all we could wish, but I fear that in others it is very superficial. It is the duty of the clergy, however, to give relithe duty of the clergy, however, to give religious instruction to young people from fifteen
to twenty years of age on two days in the week,
in order to prepare them for confirmation, and
they generally attend two years; so that when
the clergyman does his duty they are well
grounded in the principles of Christianity.

The effect of all this is very apparent. The
number of truly pious persons is very great in
proportion to the church going population.
The reason is that it is not the fashion, as
with us at home, to go to the church on the

reason was the supreme judge in matters of religion, and that they were to believe nothing which they could not comprehend, and of course became rationalists or Socinians. This was called Neology, or the new doctrine, as well it might, to distinguish it from the doctrines of the Apostles and of the Reformers. The people were taught to despise the faith of their fathers, to look on the Bible as made up of fables, or at least of oriental tropes and fig-

Whole No. 1109.

and am quite delighted with their decision and their activity in promoting every good work. The royal family certainly set a good example, as far as attending the preaching of the Gospel goes. They do not confine their attendance to the royal chapels, although all the royal chap-lains are evangelical, but go where they think they can be most benefited, always preferring genuine Gospel preachers. It is pleasing to see them mingling in the sanctuary with the genuine Gospel preachers. It is pleasing to see them mingling in the sanctuary with the meanest of their subjects, without any ceremony or parade. We one Sabbath met the crown prince and crown princes at church, and had they not been pointed out to us, we should certainly not have known them to be of the royal family. They were wholly absorbed in the service, and no one took any notice of them. This is what they expressly desire. The princess was a Catholic when the crown prince married her; and, although urged to change her religion, or at least to perform her devotions in private, she absolutely refused, declaring that with her, religion was a matter of conscience, and that she would not give up her religion even for a crown, although she was ready to yield to conviction. After her marriage she set about examining her creed, and comparing it with the Scriptures. An excellent clergyman went through the Epistle to the Romans with her and her husband, and demonstrated to her the absurdities of the Catholic faith, and wherein it differed from the apostolic doctrine. She yielded to the force of truth; and in the presence of a number of select friends, but without show or parade, professed her faith in the out show or parade professed her faith in the presence of a number of select friends, but without show or parade, professed her faith in the Protestant religion, and received the Lord's supper from the hands of her instructor. This was matter of much joy to the prince and the religious part of the nation. The whole trans-

action did her much honor.

The best proof that true religion is thriving among professors in this city is the number, excellence, and activity of their religious and benevolent institutions. The Bible Society takes the lead. Indeed its formation in 1814 gave a mighty impulse to the new and better order of things, and afforded a central point in which all good men could unite, which was then much wanted. At first, I believe, some Neologians were on the committee; but these have all disappeared, and the committee at present is composed of right-hearted men? at least there is no rationalist among them. They are the most business-like set of men! ever met. are the most business-like set of men I ever met. I am sorry to say, however, that the Society is apocryphal, and I believe conscientiously so.—
This prevents us from giving them any aid, which is so much required, as there is a sad destitution of Bibles in this country. I was quite astonished to find a most thriving Missionary Society here. They have entered into the cause with all their heart. Their funds have rapidly increased. They have now nine missionaries in South Africa, and twelve in their seminary, training for the work. They promise, indeed, to be most efficient coadjutors in the great work of evangelizing the world. Then there is a Jewish Society, well conducted, to which the king gives a considerable sum annually. They have three missionaries in ed, to which the king gives a considerable sum annually. They have three missionaries in different parts of Prussia. There are, besides several missionaries of the London Jewish Missionary Society in different parts of the kingdom, laboring with apparent success; one of them in Berlin, who has the use of one of the churches, in which he preaches publicly every Sabbath to Jews and Christians, with much acceptance, and I trust not in vain. This is a degree of liberality unknown in our establishments at home. The Religious Tract Society is conducted by excellent men, and on right principles. It has more opposition to contend with, and is less privileged, than any of the others, but is nevertheless doing great good. They have received, since my arrival, considerable assistance both from London and An erica, so that I hope they will now go on more prosperously than ever. Sabbath Schools, on the Scotch plan, have been lately introduced, are taught by pious young men, and are thriving greatly. They have now thirty schools, with a very great number of children. They have also established infant schools on religious principles: they are already fourteen in number, well attended, and full of promise. There is likewise an excellent institution for the reformation of juvenile offenders, and neglected boys and girls conducted on general principles, in which there are about eighty boys and thirty girls. There is an excellent Society too, for visiting and waiting on the sick poor, and minannually. They have three missionaries in girls. There is an excellent Society too, for visiting and waiting on the sick poor, and ministering to their temporal and spiritual wants. There is something doing in the way of a city mission, but more of a private nature at present. And last, though not least, there are about 150 prayer meetings conducted by cler-gymen, where, in their exhortations, they preach many good things to the non-bers who attend. So much for Berlin, I think you will agree with me that where so ligion must be prospering. Let it be remembered that Berlin is the heart of Protestant Germany, and it will be perceived that we have reason to expect that it will give an impulse to the whole Germanic body. Adieu.
Yours, &c.

LETTER FROM TURKEY.

Written by Rev. Thomas P. Johnston, Mission-ry, to the Editor of the Richmond Telegraph. [Trebizond in which Mr. Johnston is located, is a ty of Asiatic Turkey, the capital of a pachalic, situted on the Black Sea, in Latitude 41 degrees North. It contains fifteen or twenty thousand inhabitants; and has eighteen Mosques, and ten Greek churches.-Erzeroom, one of the places visited by Mr. J. in his tour, is a city, and the capital of Turkish Armenia: Population estimated at from 25,000 to 100,000. It is situated in the interior, in a southern direction from Trebizond, near the head of the Luphrates, at the base of a chain of mountains covered with perpetual snow. Travellers say that the terraced houses of this city have grass growing, and calves and sheep feeding upon them, so that the roofs, when seen at a distance, can hardly be distinguished from the plain at their foundation .- Tokat and Sivas, two other places mentioned in this letter, are west of Erzeroom .- S. Tel. 1

tioned in this letter, are west of Erzeroom.—8. Tel.]

Theretrone, Oct. 20, 1826.

Since my lest, there have been no political changes in this part of the world, nor has any public event taken place within my knowledge, having a particular bearing apon the kingdom of God. The times are very quiet, and in this respect favorable to the missionary; for the apostle Paul intimates that peace and quietness in the world are necessary to the successful preaching of the gospel, when he commands us to pray for kings and all in authority, &c. This, I think, authorises us to pray even for the Sultan, and certainly we have had no reason as yet to complain of his government as a hindrance to our lahors, nor is there any particular cause to fear that we shall ever have reason for such complaint, so long as our lahors are for such complaint, so long as our labors are confined to his professedly Christian or Jewish subjects. But it is not so in regard to the Turks themselves. No sort of permission granted to any one to say a word with a view to turn away a single individual from the faith

I have never met with any thing, wither in

may do it again.

SINE ancient or modern history, to equal the bigot-ry of the Turks. The vigor and promptness with which they meet and put down the very appearance of an attack upon their religion is without a parallel. The laws of China are severe enough; but before a Turk could embrace Christianity and do as much as Leang Afa has done, he would be put to death a hundred times. The laws too which protect the religion of the Koran rest upon a much broadreligion of the Koran rest upon a much broad-er foundation than those of most other false religions, for it often happens that the body of the people care but little about the national re-ligion, and it depends for its support upon the watchfulness either of the government or of the priesthood. But it is not so in regard to this superstition, for it is deeply seated in the heart of almost every man, woman and child, and so far from needing the aid of government, would more likely dely as power, should it once undertake to maintain freedom of religion It is sometimes said that els among the Turks, and among its subjects. there are many infide t may be true, but I have never met with one that would avow himself such. Nor have I ever talked with one on the subject of our dif-ferent religions, who would not defend his own with every appearance of sincerity. I have no doubt in the world but that the prevalence of the opinion that our object here is to convert the Turks, would cause us to be driven from the country, and on this account, while there is so much work to be done among the nominal Christians, I think the command, " Be wise a serpents, &c." requires us to make no earness efforts for the conversion of the Turks for the present. Yet we cannot refrain from c em good as we have opportunity; and when a have gained the confidence of an individual, we have gained the confidence of an individual, as we may do very frequently by a friendly intercourse, we can use much freedom, and avoiding the appearance of an effort to proselyte, we may acquaint him with all the precious truths of the Gospel. I have had several different individual. dividuals come to my house to give me lessons in Turkish. With them I frequently read out of the Gospel, and they are always much de-lighted with it. To one of them I gave a Turkish Bible, which he concealed under his cloak ish Bine, which he conceaned under his closed and carried it to his lodging, and there with several of his confidential friends he used to read it. He has since gone from this pluce, and one of the individuals who read in that copy his first besson of Divine truth, became so much interested in it as to come privately to my house two or three times afterwards, and sat down and read three or four chapters to-gether. If the so called Christianity of this country were purged of its corruptions one very great obstacle would be removed out of the way of the conversion of the Turks, though by no means the only one which hinders their ging the truth, for they have carnal hearts which will never lack apologies for neglecting so holy a religion as that of the Gospel. But the corruptions of the gospel which they witness here, every day, in connection with the ost that are called Christians do, beyond all doubt, create a great prejudi in the minds of the Turks against Christianit for they do certainly look upon the Christian here as a very degraded people. I do not think the professed Christians are so degraded as to morals, as the Turks themselves; but they are had enough still to justify the Turks or any body else in entertaining a very low opinion of them. After all, it must be conceded that we them. After all, it must be conceded that we have hardly a right to expect that this obstacle will be entirely removed, for we have no example yet of a nation's having become so purely and entirely Christian as to honor the Gospel in their national character. We hope that pel in their national character. We hope that this will be the case universally in the millen-nium; but now where is the Christian nation nium; but now where is the Christian natio that we could dare to select and hold up to the Turks as a specimen of Christianity? own country, for example, and England which we honestly think the best specimens of national Christianity which the world affords, there is a great deal more vice than virtue; our na-tional vices are the first thing that attract the

but we would not be so sanguine as to expect so great a change in the whole body of the so called Christians in these parts, as to become a proper representative of Christianity, yet we may hope, by the blessing of God upon our labors, to see some of them, at least, "redeemed from all iniquity, and purified unto God for a peculiar repule, zealous of good works." And peculiar people, zealous of good works, will be a line drawn between true Christianity and mock Christianity, and we shall be able to show the Turks an example of what we would have them to become. But while we have had no political stir, there has been a movement of the Greek church in relation to our missionary operations, which has produced very serious effects. Almost every one of the schools which had been opened by en opened the missionaries among the Greeks, has been closed. But I have not heard of their having made any complaint to the Government of our doings, and so long as it shall please God to deliver us from the sword of the Turks, we need not be discouraged; for while we have the use of our tongues, though they may the they have moved in this matter characters with which they have moved in this matter characters. It is the vestibule of heaven; the door way into the palace of the king of kings. Another the work began, the labors deeper in the house of God, than dwell in the tents of which he was confined to bed until last Sabath, when he was able again to occurve his word of God. The earnestness with which they have moved in this matter, shows that they consider their fabric of superstition as being really in danger, and they doubtless think right, for nothing is plainer than that such means as have been pursued for some time in Symrna, and other places among them for the better. The Armenian nation places among them for the better. The Armenian nation places are there. The spirit of mediate the better to the communion is with the holy, and his ten thousand times ten thousand, who surround the ten thousand times ten thou them for the better. The Armenian nation have not, as yet, set themselves in array against The reason may be, because we have not ostensibly had so much to do with them. But while we have not been able to gather their children into schools, the Lord has opened another wide and effectual door by which the truth is made known, and it has become the power of God unto salvation. There has been more direct preaching of the Gospel among the seem much more willing to hear, and much more epen to conviction. This good work root there, it cannot but spread to other parts, and already the subjects of that work have beand already the subjects of that work have begun to go to other cities also preaching the word. I recently made a tour in the interior of this country, and took with me a young evangelist from Constantinople, (for though he has not been set apart to this office by the laying on of men's hands, he seems evidently called to it by the Holy Spirit, and is wholly given to preaching the word wherever he goes.) Among other places, we visited Tokat, Sivas, Erzenten and the subjects of the faithfulness of God and the preaching the word wherever he goes.) Among other places, we visited Tokat, Sivas, Erzenten and the subjects of the subject to the Saviour's feet, clothed and in their right mind, and now bid fair to be ornaments to the religion of the gospel. Meetings are still thronged, souls still anxious, and there is abundant evidence of the faithfulness of God and the presentence of the flow possible to th other places, we visited Tokat, Sivas, Erzen-gan, and Erzeroom, and in every place which we visited, he spoke to many of his nation about the things of the kingdom of God. In Tokat at devoted missionary, Henry Marten shed his course, there seems to be ning of a good work. The Armenian Bisho of that place, who was formerly a bigoted defender of the contract of of the superstitions of his church, has the superstitions of his charten, been brought to a knowledge and con-the truth, as we hope, and without recently been brought to a knowledge and confession of the truth, as we hope, and without the aid of any human teacher. He immediately commenced preaching against the errors of his church, and in consequence experienced a wident persecution. But having obtained help of the Lord, he continues yet, and is endeavoring with all his might, to enlighten his people. I saw him in my visit there, and was very much pleased with his conversation. He is, in appearance, almost the very image of Martin Luther, and possesses a bright intellect, though his opportunities for acquiring knowledge have been far inferior to those of the German Reformer, and of course, he is far behind him in

to be characterised as a nation.

the requisite qualifications of a reformer of a de-generate church. We are much encouraged in respect to this man; but it remains to be what the Lord intends to make of him. thing I was convinced of in my visit—he d ly mourns over the perishing condition of his people, and is honestly trying, as well as he knows how, to teach them the knowledge of knows how, to teach them the knowledge of Christ. We have much occasion to bless the Lord for his unceasing kindness to us. Our associates, Mr. and Mrs. Jackson have joined us, and we are all in good health.
Yours. &c. T. P. Johnston.

RECENT MISSIONARY INTELLIGENCE.

NESTORIANS .- Mr. Perkins writes on the 6th of October, that severe fevers had prevailed at Oorniah during the summer, occasioning great distress and mortality among the inhabitants. All the members of the mission had suffered from the epidemic, though at the date of the letter they were nearly restored. Mr. P. was able to proceed to Tabreez on business where his letter was dated. Before this interruption, the labors of the mission were ad-vancing prosperously. He returned to Oormi vancing prosperously. He retu ah on the 17th .- Miss. Herald.

Persia .- Mr. Merrick arrived at Shiraz, the ancient capital of Persia, on the 17th of August, and as late as the 27th of September was in health, expecting to spend the winter in that health, expecting to spend the winter in that city, and return to Oormiah in the spring. Previously to his departure from Isfakan, the excitement created there against him and the German brethren who accompanied him, had subsided.-1b.

Southern Africa .- A communication from Messrs. Lindley, Venable and Wilson, destined to the mission in the interior, dated Aug. 18th, Maiska, a place selected as the site at Maska, a place selected as the site of the mission, in the southwestern part of Mosele-katsi's country, gives information of the arri-val of the whole company at that place in good health. Maiska is in south latitude 25 degrees 24 minutes, and east longitude 27 degrees 47 minutes. The prospects of the mission favorable.—Ib.

ASIA MINOR. - During the months of July Asia Minor.—During the months of July and August, Mr. Johnston from Trebizond, made a tour through the country south of the Black Sea, visiting Tocat, Amasia and other important places;—and Messrs. Schneider and Powers, from Broosa, visited Kutaieh in Phrygia, a city of 60,000 people.—Ib.

MISSIONARY INTELLIGENCE .- From the October No. of the London Missionary Register, which has just reached us, we select the following items:

 "Rev. W. Campbell's Address on the presenstate of India, and the duty of greatly enlarged exertions in its behalf." This is indeed a heart stirring address, and ought to be published in the tract form and circulated all over the Christian world.

ly for want of sufficient aid.

3. The annual report, and monthly circulars of the Wesleyan Missionaay Society, exhibit a very healthy and flourishing state of the general work. In the West Indies the loud and oft repeated cry is, "More ways and the state of the st West indies the told and off repeated cry is, "More missionaries, more chapels, more schools." The secretaries say "an annual income of one hundred thousand pounds might be usefully expended by our society alone."—This is setting the mark high, but we hope and believe they will soon reach it.

4. The Chinese and India Female Education Socie y, appears to be greatly extending its labors — Sever-il ladies, single as well as married, have lately gone out as teachers, and several more are preparing to go, and still more, especially superintendents, are wanted.

5. The Female Protestant Missionary Society em-

6. A missionary society has been formed in Swe-

notice of every foreigner landing upon our shores, and the fame of them has long since reached this country, while nothing is known of those better things by which we would choose den, which for the present sends its funds to other missionary societies,—to the London M. S. £100; to the Wesleyan M. S. £100; to the M. S. at Basle £150; to the Moravian M. S. 300 rix dollars. 7. The Jews' Society, through their agent in North Africa has circulated in four years 5,000 copies of the holy Scriptures, the desire to obtain the Scriptures in

some places is increasingly great.
[N. Y. Weekly Messenger.

REVIVALS OF RELIGION.

PHILADELPHIA .- A work of Divine grad has been, for several weeks, in progress in the Presbyterian church in the Northern Liberties of this city, under the pastoral care of the Rev. Mr. Patterson. We have hitherto been silent Mr. Patterson. We have hitherto been silent in relation to it, believing that hasty publica-tions on such occasions are indiscreet and cal-culated to be productive of more evil than good. The work of grace referred to above, ommenced on the 25th of February last-ti day appointed for fasting and prayer on behalf every evening since, and scarcely a night has passed by without some new cases of awaken-ing. Shortly after the work began, the labors

Pre-byterian church, under the pastoral care of the Rev. B. F. Wile, and about thirty with the Baptist church, under the care of Elder Roherts. Both of these churches are still in an in

teresting state.-Ib. HAMDEN, CT .- For the last five months there has been a highly pleasing state of reli-gious interest in Mt. Carmel Society, Hamden. Some of the disciples of Christ have been led menians than among the Greeks; for they are much more willing to hear, and much more willing to hear, and much are in a state of reconciliation with God. A spirit of prayer has been prevalent, meetings the Armenians has been confined to crowded, dead sinners raised to life, and many, and antisonal bitter. epen to conviction. This good work spirit of prayer has been prevalent, meeting the Armenians has been confined to tantinople, hitherto, but if it takes deep who a few months since were far gone in sin and who gave painful manifestation of opposi-tion to God, are sitting like little children at the Saviour's feet, clothed and in their right mind, and now bid fair to be ornaments to the need one to instruct them in the great duties of religion. May the Great Head of the Church send one who shall be vigilant in watching the interests of his cause, and skillful to win souls.

REVIVAL IN WESTFIELD, N. Y.

[Rel. Intelligencer.

Some three or four weeks before the meeting commenced, we sent out, on a set day, six-teen brethren of the church, two and two, into

the second general prayer meeting, there were marked tokens of divine influence. A few brethren, who had for six years past, looked with some suspicion upon these special effor to convert men to God, found very suddenl all their prejudices giving way; and with wee ing and confession, they said, of a truth God here: and on that very day some ten or fifteet sinners submitted hopefully to our Lord Jesu Christ. From that day for a fortnight, thes prayer meetings were most signally blessed of or the contract of the contract of the contract of God. Upon the church the spirit seemed to distil as the dew. All hearts appeared to mel and break before its sweet and heaven-descending power. Of a hundred and thirty sisters of ing power. Of a hundred and thirty sisters of the church, not more than two or three were found to decline to pray in the female prayer meetings; of a hundred brethren, not one would decline to labor at the post assigned him; such was the subduing power of the Spirit, and such their love to Christ, and the souls for whom he shed his blood.

The meeting continued to rise in interest from the day of the prayer meeting mentioned above, to the close, and we had pleasing evi-dence that the Lord added to the church daily, such as should be saved. In one inquiry meeting, was to be seen among the converts, the man of eighty three years of age, with his son of forty, and his grandson of eighteen, weeping and praising God, for what he had just for their souls. More than twenty heads of families were hopefully renewed. About one hundred and thirty give plensing indica-tions of conversion to God. Since the meeting closed there have been some interesting cases

This week we send out twenty brethren to isit through the parish, and a fortnight hence we propose to send as many more, and our prayer and expectation is, that the Lord will March 13, 1837. DAVID D. GREGORY.

BOSTON RECORDER. Friday, April 7, 1837.

THE MAN WONDERED AT,

Is one whose delights are found in the spiritus orld, in the contemplation of God, in his word and works, in the imitation of Christ, in the cultivation of

The world says to God, "Depart from me, I desire not the knowledge of thy ways." The language of the Christian is, "Whom have I in heaven but thee, and there is none on earth I desire beside thee!" The world inquires, "What is the beloved more than another's beloved?" The Christian answers, "My Beloved is the chief of ten thousand; he is altogether and circulated all over the Christian world. When will our missionary societies adopt the English plan of distributing monthly missionary notices? Prejudice against foreign plans ought never to hinder us from doing all the good in our power.

2. The annual report of the English Baptist Missionary Society exhibits an increase of expenditure to ever the income for the past year to the amount of £10,000.—The secretaries complain loudly and justly for want of sufficient aid.

3. The consultrace and worthly singless of the spirit of the other?

The Christian local the mission of the spirit of the one to the spirit of the other? temperance, patience, godliness, brotherly kindness How contrary the spirit of the one to

The Christian loves the Bible. It is the storeouse whence he draws his supplies of wisdom, strength and consolation. It is the armory whence he takes his weapons of defence against spiritual enemies, and the weapons of offence against principalities and powers, and spiritual wickedness in places. Its testimonies are his meditation by day and by night; its statutes are his songs in all the house of his pilgrimage; its disclosures of the grand principles of the divine administration furnish him an endless variety of themes for the employment of his mind, and an exhaustless fund of motive for the cultivation of hallowed affections, and the devotement of all his powers to holy services.

He loves the closet, and the family altar, and the

social praying circle. There, the fires of devotion. too often sleeping, are fanned into a flame, which rises upwards and bears his spirit as in the chariots of Aminadab to the throne of God. There, he best comprehends his wants, his infirmities and sins; and here wrestles with the angel of the covenant as Jacob wrestled at Penuel till he prevails, and secures for him self the light of God's countenance, for his family the protection of the Almighty arm; for the church and world, the bestowment of spiritual mercies, rich as heaven, and lasting as eternity. Not always is it so. But there are favored seasons, too few and far between, when his devotional experience is infinitely more precious to him than all the treasures of the

And, not unfrequently can be say with sincerity. 'A day spent in the courts of the Lord's house is better than a thousand. He loves the sanctuary. is his Bethel. God meets him there. And his face is illumined like the face of Moses, when he conversed

not the change that has passed over him wonderful; for once he found his happiness only among the chilveres in the ways of God wonderful, when the temptations that meet him are so many, and the enemies that assail him, from within and without so vioent? God is his Helper. Let the world wonder, and-be saved!

CANNOT FEEL.

In a former article we spoke of this language as heoceed to say, it is also used by those who do not ssess that character. It is indeed a very common mark of those enlightened by correct Christian inprinciples of the gospel to be true, they exert no exting orawakening influence upon their minds. " We know, we believe, but we do not, we cannot feel."

But is there in fact any want of capacity for those otions, which gospel truths are suited to awaken? The persons in question often seem to reason, as though their minds could receive impressions, only as the marble receives them from the chissel; that by some external force only, they could be affected by divine things, and therefore that their case is simply a calamity, and they are to await, inactively, the hour of deliverance. But they have made a most serious bility, and that too on serious subjects. There is your Christian privileges. power of emotion. It is a mere fiction that there is shield against alarm. The plea furnishes a convenient refuge for the assault of that unwelcome invader, the Word of God. " I cannot feel;" is a comforting conclusion, as it excludes all painful sense of responsibility and encourages still longer neglect of the undesirable business of attending to eternal interests.

and we could defy your answer to the argument, that grace.

God demands that you should have right emotions in view of his truth. That demand implies capacity or it is mockery. But we waive all this and approach you from another quarter. Give us an honest answer. Have you not many times in your life, strove to repress emotions awakened in your bosom by the truth? Reflect. Think of that mother's pious counsel; that searching sermon; that portion of holy writ on which your eye but for a moment fell, and yet it tions, not as personal favors, but as what we owe to wounded you. Have you not struggled to dissipate painful thoughts, awakened by son e form of appeal drawn from the Sacred Volume? Then what becomes of the denial of the power to feel? If you have ofter repressed emotion on this subject you have thus given the most convincing evidence of your susceptibility upon it. And the truth that has once affected you

Now consider this. The grand difficulty about your insensibility is not found in the need of some mighty external power to force alarm upon you, but the Lord's money; but the money upon which he is in the fact, that you are unwilling to act in conformity supported is no more the Lord's, than that upon to the known laws of the mind in bringing it into the desired state. Emotion on any subject can be awakened only by the presence in the mind of the anpropriate object. That which is suited to affect it ust be before it. The merchant is deeply engaged who makes his \$50,000 a year; and the latter has no in a bargain; there is no parental affection in exercise because there is nothing to awaken it. But a messenger tells him of a mournful accident at home, to a beloved child. Now the object suited to awaken that affection, is present to the thoughts, and parental love is vehement in a moment. You can have no emotion of pity while there is present no object suited to excite it. The object of distress must be before you, or your thoughts must be fixed upon some such So in the absence of those subjects from the thoughts. which are suited to awaken seriousness and alarm, such emotions, are no more to be expected than the sun's light at midnight. You cannot feel! But are you taking that course to impress your own mind with serious things, which the very nature of the mind renders indispensible. Your disuse of all efforts in reference to this, will as certainly retain the mind in regarded as an object of charity. We might extend indifference and stupor as the husbandman's sloth will ensure an unreplenished granary. Would you the hint, that it may be made a subject of considerathe graces of the Spirit, and in the communion of be deeply affected with the sinfulness of your character, you can be so only by deep reflection on the facts which compose the evidence of your guilt. Drag for gotten guilt to view! Ponder the melancholy pages of a misspent life. Would you tremble at the consequences of sin? Bring up the facts again that proclaim them; the law's penalty, the threatenings of God, the sufferings of Christ!

So of all the varieties of religious emotion. can exist in the mind, only by bringing before it such subjects as are in their nature suited to awaken them And he that complains of his own indifference and stupor in relation to divine things, and yet takes no pains, by prayer, or solemn meditation, &c. to re move it, is acting as absurd a part as he who complains of darkness while he refuses to open his eyes!

A REMONSTRANCE.

We have been pained in view of this fact, a dispo on, in not a few of the disciples, to rely almost en tirely upon the agency of others, for the moral nutriand comfort of their souls. They live in a state of infantile dependence upon certain privileges and means of grace to sustain their piety. If their privieges are within their reach, they can go on in the Christian life; but if cut off from any of them the vital current of religious emotion flows no longer, and ey feel it to be very much a matter of course, of inensible necessity even, that they should just lie down and die a moral death. Every sinew is severed by a lost Christian privilege. The waters of life are ed up. The heart must now be a moral desert. This is thought utterly inevitable!

But such disciples do not seem to have learn hat are the first principles of the oracles of God. It is admitted that divine truth is the spiritual nutriment of those who are to advance " to the stature o perfect men in Christ Jesus." But its sanctifying inuence is not confined to any one form of Christian privilege to the exclusion of all others. It is indeed to be found in the public institutions of Jesus Christ and in the varieties of more private Christian privileges. But not here only. And if, in divine providence, the disciple is cut off from all these, still he has not the slightest reason for thinking it is either necessary, or ensible, for him to sink into spiritual apathy. For, has he not the Sacred Volume in his hand, and would not its pure and heavenly light beam in upon his sonl vere he, in penitonce and prayer to spread its sacred pages before him? Could he not find it " profitable for rebuke, correction and instruction," by thus, and thus find it of great sanctifying power Can he not too, though cut off from desired Christian privileges, can be not enjoy the blessedness of com ion with God. Is not the throne of a cessible to the heart that in secret raises its thoughts toward it, as it is to those that approach it in social or public prayer? And is not the kind Spirit of the Lord as successfully sought by him as by them?

We have no question on these points. The providential loss of these privileges is indeed an evil, and is to be deplored as such. But the loss can be, in some dren of the world. And is not the fact that he per- good degree, made up by the diligent use of the means which are yet within that disciple's reach. And when we find one disposed to justfy his own spiritual deadness on the ground of the loss of this or that privilege, we cannot refrain from expressing anxiety respecting the moral health and safety of that soul.

"Could we have such a preacher; could we have such a meeting or such a number of them, could this thing be done for us, or that, our hearts would be reng used by the true disciple of Christ. We now vived and our spiritual joys return ngain." And be cause such wishes cannot be gratified, moral stuper is justified, the soul's distance from God is palliated, luke-warm, barren heart occasions no painful sense of struction, that while they know the great facts and guilt. But how mournful is such an oversight of the power of the simple truth of God to raise and sustain spiritual emotions? And how undervalued the power of secret devotion to accomplish the same important

> We fear such disciples are sick. Cortainly the are averse to most wholesome and salutary nourishment. They cannot eat unless their food is served in a certain specified and peculiar manner. We think the emotion of actual hunger would make a difference with them in this thing.

Give us earnest heed, disciple of Christ, when we remonstrate against your pulliation of your low moral mistake in reference to this subject. There is sensi- state, on the ground of any providential failure of They are helps indeed: but you can walk with God without them. The grace not; a device of the Deceiver, a plea for sloth, a that is in you, by the faithful use of the Scriptures and prayer, ought to be "in you a well of water springing up into everlasting life." There are sufficien means within your reach to sustain an eminently spiritual mind, should all the ordinary privileges of the gospel be denied you by the providence of God. Beware of the guilt and danger of justifying any other "But show us that we can feel." That we will; state of mind on the ground of inadequate means of

The primary and original sense of this word is nearly synonymous with Benevolence; but it has obtained so extensively a secondary use, to denote almsgiving, that we almost necessarily associate this idea with the term, except when it is applied exclusively to feeling. In this sense, we think it is often applied injuriously to those who receive our contributhe cause of our Master, and for which they give, in personal services, a fair equivalent. The miss the heathon is regarded as living upon the charities of his brethren at home; and it is therefore often supposed that he should confine himself to the smallest possible allowance; while the fact is that no man more faithfully earns his living than be; and the church owes it to him, as really as she owes the carpenter, who builds a house of worship. He should not, it is true, live in luxury or extravagance, upon hich every private Christian is supported. We "bought with a price;" therefore all that we have belongs of right to our Master. The missionary has the same right to live comfortably, as the merchant, more right than the former, to live in extravagance, and no more claim to a comfortable support for his self and his children. The children of missionarie therefore, who are sent home to this country, should not be regarded as objects of charity; but as subsisting upon funds to which they are justly entitled, from the labors of their parents.

The same principle applies also to young men who receive aid in their preparation for the ministry There is no young man of suitable talents for the mir istry, who could not, by devoting himself to business obtain the means not only of living, but of increasing in wealth. But, when the interests of the church re quire that he should give up these prospects, and deote himself to the ministry, surely he has a just claim to a support; and ought not, therefore, to be this application; but our design is only to throw out their dwellings, and thus encourage them in the

DO I BELIEVE THE BIBLE?

There is, probably a much greater amount of procal unbelief, even among Christians, than we ar erally aware. What would be the feelings of that father and mother, on discovering that their children are asleep, while the dwelling around them is wrapped in flames? Yet, they know that these same children are living in a condition, where, according to the Bi-ble, the wrath of God abideth on them, and they are every moment exposed to the horrors of eternal death; yet they live on from day to day, perhaps in a state of calm serenity, unmoved with regard to the spiritual condition of their children. If they truly and heartily believed the Bible, could they do this? There is a method of receiving truth abstractly, without coming into communion with it, or viewing it as a living reality. This seems to be the fault, in the nner in which we receive the Holy Scriptures; herwise, how can we account for the amazing apaby which prevails, in regard to the soul-thrilling the there revealed? What would be the feelings and conduct of the Sabbath School teacher, if he were to go before his class, with a lively apprehension of the fact, that they are standing upon the brink of eternity, and if unconverted, exposed every moment to the awful doom of the finally impenitent. And how would be labor, if he truly and heartily believed that " they that sow in tears shall read in joy; and he that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, ringing his sheaves with him?" And how would h pray, if his soul could take hold with full confidence apon the wonderful promises God has made in regard the prayers of his children? If there is any prayer the church ought unceasingly to make, it is Lord increase our faith."

MASON ST. SABBATH SCHOOL.

From the report of S. H. Walley Esq. Superint ent of this school we gather the following items of The school is not attached to any particular church

ed is liable to frequent and sudden changes. Male teachers in the school at present, 15; fema

chers, 19. Present number of scholars 192: pules 88: fame

04; besides an infant class of 26, making in all, 218 verage attendance through the year, in the afternoon has been 134. Except in the severest storms, the a tendance of the infant school during the winter has been as prompt and regular as that of the older children. The families connected with the school, are about 120. Several deaths have occurred, and some of them have given fresh evidence of the immen ble value of Sabbath School instruction.

In this school are two juvenile associations, male and female, for the benefit of seamen. The male Society of 49 members paid the last year, \$69,50 into the " Seamen's Friend Society." The female society has paid into the Treasury \$21.

The usefulness and happy tendencies of the exersise of SINGING are more and more evident. Mason's "Harp" has been very profitably introduced.

More than 100 volumes have been added to the Li rary; present number of volumes about 400.

The expenses of the school have amounted to \$180. Illuminated diagrams, have been exhibited several mes, it is believed with good moral effect.

"The Sabbath School Visiter" is taken by n every teacher in the school, and by many of the cholars. Its high and constantly improving character recommends it strongly to extended patronage. 'The Youth's Companion "also is taken by many

n the school, and contains an invaluable fund of apropriate instruction. No parent can do a better service to his children, than to lay aside a dollar a year procure for them this weekly periodical. We would cheerfully present our readers a further

view of the pleasing report, upon which these facts re collected, had we room; but enough has been abstracted to evince the happy results of kind and persevering instruction from the lips of devoted and them do, can carry the leaves of the tree of life with dicient teachers.

righteousness; and when the atmosphere in which churches, this last winter, held meetings every no they live shall become purer, and the soil on which for a week. The society prepared a tract to be they grow shall become enriched like the garden of culated the week before the meetings we God by more prayerful culture; and watered by deep- place. Superintendants, missionaries er and wider streams of penitence and love, they shall erted themselves to bring people under the se attain a loftier growth than heretofore, and produce gospel truth. The churches were crowded. Then nore abundantly the fruits of Paradise.

AMERICAN BOARD .- The receipts of the A. B. Will raise this year \$12,000. Their to C. F. M. for the last mouth acknowledged in the Her-ald, amount to less than \$18,000. They ought to be nearly or quite \$30,000 a month, for several blessed the efforts of the society in the conversion be nearly or quite \$30,000 a month, for several months to come, to enable the Board to carry on its operations and send out the missionaries who have already been conditionally appointed. Can it bethat young men anxious to enter the service of Christ among the heathen, are to be prevented because

The following uccount of a q American Christians will not provide the funds to sus-

tain them? We are afraid it will be even so, that year .- Vt. Chronicle.

CITY MISSIONS IN NEW YORK

[A friend, who has recently visited New York, ome acquainted with the Trace Effort and City) a the city, has furnished us with the following str PLAN AND OPERATIONS.-Various Standing Committees are appointed, to divide the labors of the Board. Each ward has its Superintendant, its Missionary, and a certain number of Tract

The wards are divided into districts of fifteen or twenty families each. Each district is assigned to a tract visitor or distributor. The Superintendants are Christians of ardent piety; men of influence in their wards and generally men of property; they devote much of their time, gratuitously, of course, to the work. They consult with the missionaries, diect their efforts, assist in holding prayer meetings, and if possible occupy a district for distribution of tracts and general oversight of the religious interests of their respective wards. Some of the missionaries are ordained mini-

others laymen. They select tract visitors or distribu-

tors from the churches under the direction and advice

of the pastors. They assign to the visitors their respective districts; select brethren, with the aid of the pastors, to maintain prayer meetings in the several districts in their wards. They hear the reports of the visitors in regard to any evidence of good, or any case of interest which may occur in their districts; make special visits in all interesting cases; and when proper, report such cases to some evangelical paster They select the places for prayer meetings; distribute the monthly tract among their visitors; attend the visitor's monthly prayer meeting, when visitors make their reports either in writing or orally, containing ar account of the month's labor, together with notices of interesting cases, with mention of any indications good which may have taken place. At this meeting also, they consult and advise with the Superintendants and visitors in regard to the various efforts. They also as often as practicable, visit the distributors work. The missionaries have a general supervision

of their wards, visiting all the districts, especially among the poor, distribute tracts, visit porter houses and other haunts of vice. At all times ready, is Christian kindness to warn the impenitent and care less; to comfort and pray with the sick, and plainly to point out the way of salvation to the enquiring soul On the Sabbath they are employed in persuading peo ple to attend church, superintending Sabbath Schools and Bible classes. In fact their whole time is devoted to the blessed work in all its various interests. The visitors or distributors leave a tract in every family willing to receive it, in their respective districts; merely to leave it as one would a newspaper, b throwing it in at the door, but enter the house if per mitted, become acquainted with them, and make the family see by the kind and courteous manner which is manifested by the visitors that they are interested in their temporal as well as spiritual welfare. They endeavor to become acquainted with all the m bers of a family by name; converse familiarly with them; ascertain if they attend church; if the chi dren attend common and Sabhath Schools: if the have a Bible; if they have signed a temperance pledge Induce them to attend church and district prayer meet ings; hold religious conversation if possible, with a they meet; pray with any who desire it; console ; sick; enquire into the necessities of poor families; destitute, report them to some charitable societ Each visitor is provided with a small book in whi is a temperance pledge and room for names; to which they obtain as many names as possible; in this bee are also some valuable hints to direct visitors in th duties. When the visitors find any indications good, or any interesting cases, they report them to the issionary, who visits the family or person and adthem by his advice and direction.

The following meetings are established in aid of this effort.

The Superintendants and missionaries hold a meet ng once a week for mutual consultation and discu on of subjects appertaining to their work.

The Superintendants and missionaries also held a orning prayer meeting once a week, at half pas eight, to ask God's blessing on their labors.

The visitor's monthly concert of prayer, which is observed in different sections of the city, on the las Monday of every month; attendance by all who fee an interest in the mission and tract effort.

The superintendants, missionaries and visitors, hold meeting once a month, for consultation and praver and to hear reports of visitors, and to commun

any interesting intelligence. The district prayer meetings are held in each district or sometimes two or three districts join. They at conducted by superintendants, missio Both visitors, superintendants make it a point to go from house to house and give notices of the meetings and solicit attendance. they generally do on the afternoon before the meeting. These meetings are well attended. Converts are placed as soon as possible under the care of same evangelical church. Bible classes and Sabbath Schools are formed in connection with the churches when practicable. Where no church is near or from other causes, persons cannot attend church, then a conv nient place is found where the missionaries on the Sabbath hold their several Bible classes and Sabbath

Schools. There are libraries in many of the wards under the care of the missionary, who loan books to those wi desire religious reading. Chaplains are appointed for scamen; there is a seamen chapel which is filled on the Sabbath and on other occasions. Meetings have been held on the slips in Front street, the mis standing on the bows of some ship; congregation from two to three thousand have been collected in the way, in which there was deep attention and perfect stillness. There is also a Bible agent for seamer who sees that sailors are supplied with the precion volume. There is connected with the effort a me sionary for emigrants, who goes among all that arrive in the city, giving them tracts in their own language. so that they, as they go to the far west, as man

Sabbath Schools are the nurseries of the plants of In connection with this effort, the evangelia sult of this week was, about one thousand hope conversions. The society raised last year

It is unnecessary to say that the reflex influence of

April 7, 18

March last, will give the

NEW YORK CITY TR. NEW YORK CITY TR terly meeting of the Bo Society was held on Mon Presbyterian church, in It was called to order by this, Esq. and opened by p the Baptist church, Provi the quarterly report, of a were then read by A. R. tary of the Board.

From this report it have been employed by months, viz. 14 ward mong the German po mes. There have also be tors, who report 143,000 not include their distribution to the control of the control o

verted have united win-verted have united win-The report for the last ries, 1,129 visitors, children gathered into S church, 202 temperance furnished to the destitute 36 prayer meetings

ful conversions.

It is an interesting fact converts for the last month converts for the last month eral of them very marked occasion of devout thanks, so signally owned and blue been made in this cause, versions! and yet what a s lation of this great city hav ation of this great was tract distributers!—only the population! Beloved (done all in your power for mease population? Remaybo, on his dying bed, cor ber, in whose salvation equal to the whole number of the n

NEW PUBL

THE LITTLE SOLDIER, Boston: Mass. S. S.
This little book contai of the horrors of war, and the martial passion, in the we approve and commend or the martial spirit, is do tent, if not wholly, the spir it is so, it is the spirit of doubt that this spirit shou suppressed. But this little for which runs through most we have read: a want of we can judge, it sets out wi and nations, and proceeds u their authority against for former have to seek reve We are sorry to see the cur ment so strongly setting town absolutely unlawful. This strikes at the foundation of a to maintain this ground, it is right of government to take admitted that life may government against the lawle ect, the same principle mus o repel foreign invasion. in all cases, all power is take rate. He cannot even arre obber, and the murderer, ha thority, with deadly weapons retreat; for he has no power t But this notion is unscriptur government is the ordinance are his ministers, armed with wrath upon him that doeth But how are they to execute power over life? The crim ested, nor secured when take the criminals in our prisons keepers, if there were no fear

his own dominions. There is no more malice han in hanging a murderer; to do, by the laws given to a the way this question is made a mere matter of feeling volt at the idea of human su exhibited in the scenes of blo the theatre of war has exhibite must be unlawful; forgetti arise out of the evil which m magistrate should be armed w istence of lawless and disobe revolt at the sight of the pri but we see that the good ends them. Our feelings also revol nal sufferings of lost spirits in

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we are reconciled to it, becasustain the government of the But this power places an aw ands of rulers; for if they en or conquest or gain; or for cessary defence against the il-doers, they involve them he guilt of murder. There

ated such a public sentime will suffer no magistrate to haz Finally, the only effectual n ust be found in such a refor will leave no lawless and diskept in subjection with the sw

Rev. E. Holt's Sermon at the A. Rankin, March 1, 1837 From the words of Christ, " this world," the author is points of difference between t and the kingdom of this world duration; 3. in the principles of ered; benevolent, not selfish, by moral influence, not by arbi these instructions are drawn. Christ's kingdom. 2. The prois not to be tested by the use

cess. 3. Much labor is was the friends of Christ. These several topics are ver rated. It has not been our apany with the author before ance he has here allowed

iten a strong desire to know he Feast of Tubernacles, a Heary Ware, Jan. Cambri The music adapted to this e advertisement, "has been oner, who has devoted to i

afraid it will be even so, this

IONS IN NEW YORK. ecently visited New York, and be h the Tract Effort and City Missions, thed us with the following statement: PERATIONS.—Various Sta pointed, to divide the labors of the d has its Superintendunt, its Mis-nin number of Tract visitors or dis-

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rayer meetings in the several They hear the reports of the ay evidence of good, or any case occur in their districts; make resting cases; and when proes to some evangelical pastor s for prayer meetings; distribute ng their visitors; attend the vis writing or orally, containing an taken place. At this meeting, advise with the Superintendants rd to the various efforts. They ticable, visit the distributors at thus encourage them in their ries have a general supervision g all the districts, especially e tracts, visit porter he vice. At all times ready, in ray with the sick, and plainly f salvation to the enquiring soul. are employed in persuading peoerintending Sabbath School

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th this effort, the evangelical er, held meetings every night iety prepared a tract to be cirre the meetings were to take nts, missionaries and visiters exing people under the sound of ches were crowded. The reabout one thousand hopeful ety raised last year \$9,000. \$12,000. Their tenth annual December, 1836. God has o society in the conversion of

say that the reflex influence on ant of a quarterly meeting of occiety, held on the 20th of

a Baptist church of a deeply interesting character, e quarterly report, of a deeply interesting character, eres then read by A. R. Whetmore, Esq. the Secrety of the Board.

were then read by A. R. Whethore, Esq. the Secretary of the Board.

From this report it appears that 16 missionaries lave been employed by the Board during the last three months, viz. 14 ward missionaries; one missionary among the German population, and one among seasong the German population, and the Kary Yard, military posts on the islands, and criminal and human matiations;) 940 children gathered into the Sabbath Schools; 157 persons induced to join Bible classes; 1,194 persons persuaded to attend church; 576 Biblies given to the destitute; 513 Testaments given to children; 571 temperance pledges obtained; 390 distinct prayer mestings held, and 187 hopeful conversors. A large proportion of those hopefully consens.

children; 371 temperature, and 187 hopeful convertient prayer meetings held, and 187 hopeful convertient prayer meetings held, and 187 hopeful convetient prayer mitted with different churches in the city.
The report for the last month numbers 16 missionsites, 1,129 visitors, 46,000 tracts distributed, 282
children gathered into Sabbath Schools, and 42 percent in Bible classes; 388 persuaded to attend
chardt, 202 temperance pledges obtained, 201 Bibles
fraished to the destitute, 218 Testaments to children,
136 prayer meetings attended, and ninety-seven hopefor conversions.

converts for the last month have been Catholica, several of them very marked and decided cases. It is occasion of devout thanksgiving to God, that he has se signally owned and blessed the efforts which have been made in this cause. Nearly one hundred conversions! and yet what a small number of the population of this great city have volunteered their services as tract distributers!—only about one in every 300 of the population! Beloved Christian friends, have you done all in your power for the salvation of this immesse population? Remember the departed Page, who, on his dying bed, could look back upon a number, in whose salvation he had been instrumental, equal to the whole number reported during the last neath.—X. Y. Obs.

THE LITTLE SOLDIER, A PLEA FOR PEACE.

Boston: Mass. S. S. Society.
This little book contains many graphic descriptions of the horrors of war, and is well calculated to repress the martial passion, in the bosoms of youth. So far, we approve and commend it. The passion of war, or the martial spirit, is doubtless to a very great extest, if not wholly, the spirit of revenge; and so far as it is so, it is the spirit of murder. There can be no doubt that this spirit should be discountenanced and suppressed. But this little book partakes of the erwhich runs through most of the peace-publications we have read: a want of discrimination. So far as we can judge, it sets out with confounding individuals ad nations, and proceeds upon the principle that the atter have no more right to employ force to maintain their authority against foreign aggression, than the mer have to seek revenge for personal injuries. We are sorry to see the current of the peace-movenent so strongly setting towards the point, that war is olutely unlawful. This is untenable ground. It strikes at the foundation of all government. In order maintain this ground, it is necessary to deny the ight of government to take life in any case; for if it sadmitted that life may be taken to sustain the vernment against the lawless and disobedient sub-, the same principle must allow the taking of life epel foreign invasion. But, if this right be denied all cases, all power is taken away from the magiste. He cannot even arrest a felon. The thief, the ber, and the murderer, have only to resist his auity, with deadly weapons, and they secure their eat; for he has no power to repel force with force. t this notion is unscriptural. Paul declares that ernment is the ordinance of God, and that rulers his ministers, armed with the sword, to execute ath upon him that doeth evil. Rom. xiii. 1-6. how are they to execute wrath, if they have no wer over life? The criminal could neither be arested, nor secured when taken. What would hinder criminals in our prisons from murdering their eners, if there were no fear of death before them?

gainst evil-doers from abroad, as well as those with-There is no more malice in repelling a foreign foe, in in hanging a murderer; and this we are required do, by the laws given to Noah. Gen. iz. 5, 6. the way this question is too often decided, it is la the way this question is too often decided, it is made a mere matter of feeling. We instinctively result at the idea of human suffering, and viewing it, as thibited in the scenes of blood and carnage, which the theatre of war has exhibited, we conclude all war Philadelphia, March 21, 1837. W. W. Sleigh. st be unlawful; forgetting that all these horrors arise out of the evil which makes it necessary that the magistrate should be armed with such power; the exnce of lawless and disobedient men. Our feelings tevolt at the sight of the prison-house and the gallows; but we see that the good ends of government require em. Our feelings slso revolt at the idea of the eterall sufferings of lost spirits in the world of wo; but we are reconciled to it, because it is necessary, to

But, if the magistrate is deputed of God, as his

nister, and armed with the sword, for the punish-

ment of evil doers, may he not use this weapon

stain the government of the Universe. But this power places an awful responsibility in the inds of rulers; for if they engage in war wantonly, ouquest or gain; or for any other purpose than essary defence against the lawless aggression of doers, they involve themselves and the nation in he guilt of murder. There ought, therefore, to be ted such a public sentiment in favor of peace, as will suffer no magistrate to hazard an unnecessary war. Finally, the only effectual means of abolishing war, hust be found in such a reformation of mankind as li leave no lawless and disobedient persons, to be kept in subjection with the sword.

Rec. E. Holl's Sermon at the Installation of Rev.

March last, will give the latest information of its openitions.

NEW YORE CITY TRACT SOCIETY.—The quarterly remaining of the Board of the N. Y. City Tract society was held on Monday evening, in the Central Presbyterian church, in Broome street. The meeting was falled to order by the President, Zechariah Lowans [F. Eap- and opened by prayer by Rev. Mr. Blair, of the Baptist church, Providence, R. I. Extracts from the Baptist church MASTER CURTISS. Boston, 12 pp.-A shert,

strange, but not impossible tale, to which several valuable moral reflections are appended, useful as far as they shall be read, remembered and reduced to prac-

Annals of Education for April.—The first article in this number of the Annals is a Sketch of the character of Vittorino da Feltre, a distinguished Italian Educator of the fifteenth century; from the pen of Mr. Woodbridge.

The next is an article on Physical Education. Its

object is to show the importance to teachers of the study of physiology.
"Teaching Pupils to sit still," and "Education of the Speech " treat also of " Physical Education," its

importance and necesity, to parent, and teachers. These two last articles were written by the Editor. "Missionaries of Education," is part of an Essay presented by the Editor to the New York Lyceum at its Annual meeting in May, 1836. It advocates the

cessity of sending out one or more Agents to ascertain the condition of our Common Schools; and points out the Course which such agents should pursue. The fifth article is an experiment by the Editor in Teaching Etymology. It is an abridgement of an article which appeared in the same work several years ago.

"The Vory Arithmeticia of Sicily," is a curious article from Mr. Woodbridge, giving a detailed account of Joseph Pugliesi, a prodigy in mathematics; in the progress of which are developed many of the writer's particular views of Education.

articular views of Education.
"Conversations on the Gospels" is a sort of Review, by a Teacher, of a new and singular work recently published by James Munroe & Co of Boston, designed for Parents and Teachers.

Besides these principal articles, the number contains an unusually large variety of miscellaneous reading, intelligence, notices of books, &c. Among the former are Notices of Common School Conventions at Northampton in Mass. and at Utica and Montgomery, N. Y. otices of the American Lyceum, of a proposed Universal Lyceum, of the American Chirographic Society, the American Physiological Society, the Ladies' Association for Educating Females in Illinois, the Clanian School, in Chelsea, Mass. and the University of Nashville; with remarks on Education and common schools in Switzerland, Norway, Greece, Belgium, and

DAVID CARLILE.

Last week, we published an account of David Carlile having Renounced Infidelity and embraced Christianity. The following letter from Dr. Sleigh, (who delivered Lecres in this city several months ago on the subject of It fidelity.) to the Editor of the U. S. Gazette, will be read ith interest, as additional testimony on this subject:

The account given in your paper of vesterday, of the public recantation of the celebrated Deist, Mr. Carlile, affords me great satisfaction, as I have no doubt it would to the Christian community of this country, were they as well acquainted with his histo-tory and abilities as I happen to be. In order there-fore that they, with me, may equally rejoice at his cou-version, I take the liberty of transmitting to you a few particulars, which, if you deem fit, you are at liberty to publish.

publish. Mr. Carlile is about fifty years of age, possess no ordinary talents, and has been one of the most pub-lic and daring advocates of Infidelity that England has roduced for many years. In conjunction with the total Robert Taylor, Gale Jones, and others, this noted Robert Taylor, Gale Jones, and others, this gentleman has held weekly meetings in London, for the purpose of lecturing on Infidelity, and defying the friends of Christianity to public debate. In the course of his deistical career he has been, more than once, prosecuted by the British Government for his blasphemous productions, and furnished accordingly thence a martyr in the Infidel cause.

He has published various works in defence of Infidelity, one of which has been recently re-published in this country with a new title page, and gratuitously circulated. I have a copy of it in my possession, and consider it the ablest work on that subject I have ever seen. I have no doubt, the Infidels of this country

seen. I have no doubt, the Infidels of this country will use all their exertions to undervalue his sincerity in their cause—the sincerity of his recantation—and his abilities, as they ever have done those whom Divine mercy has arrested in their mad career; but what must, forever, close their mouths in his case is, what must, torever, close mer mounts in his case is, that some midels of this country had actually written for him (as their most able English champion) to come over here to utterly demoilsh your humble correspondent, (whom they hold with a most perfect hatred,) and that he had replied to them, promising to be here the ensuing summer. Of this fact I have been credibly informed by a gentleman of this city

December, by the Bishop of Chester, as minister of St. Simon's chapel, Liverpool, in the midst of a dense population, among whom were found his brethren, both according to the flesh and in the faith. On the same day two adult Jews and a Jewess, with three children, were baptized at St. Bride's Church, Liverpool, in the presence of nearly 200 of the children of Abraham. On Christonss day, a young Israelite, from the Operative Jewish Converts' Institution, was baptized at the Episcopal Jews' Chapel, Bethnal Green.—N. Y. Obs.

INFANT SCHOOLS .- On the 23d of February of INFANT SCHOOLS.—On the 23d of February of last year, an institution was formed in London under the name of the Home and Colonial Infant School Society, for "the improvement and extension of the infant school system, on Christian principles, not only at home and in the colonies, but in every part of the world." The great object of the society is the preparation and due training of pious and competent teachers. On the 1st of June, a house in Southampton street, Bloomsbury, was opened for the purposes of the Society, and we learn from the Missionary Register that upward of thirty teachers have been suce trained and placed in charge of infant schools.—1b.

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The following periodicals, in the English language, are now published east of the Ganges:—The Prince of Wale's Island Gazette, two newspapers at Singapore; two at Canton; and the Chinese Repository, a monthly magazine, at Canton. Two newspapers in Portuguese are published at Macao, near Canton. It is proposed to publish a monthly work at Malacca, edited The Periodical Miscellany and Juvenile Instructer.—Id.

The Canton Register, of the 4th of October, con-The Canton Register, at the 41n of October, con-tains the constitution and regulations of the Morrison Education Society for the education and support (if necessary) of Chinese youth, the formation of a pub-lic library, &c. The teachers are to be procured from Europe and America, and the society contemplates sending pupils to India, Europe, and America, for the completion of their education, whenever the guardians

and in the Colonization Herald a paper signed by the native head men of Bassa Cove, acknowledging the authority of the laws of the Bassa Cove Colony in that

district, and giving the following pledge:—

We further declare that it is well understood by us that dealing in slaves is by the laws of the colony punishable with death, and we promise in every case to deliver up to the authorities of the colony any of our number who may be caught in the commission of the colons and the colony are the colony and the colony and the colony are colony are colony and the colony are colony and the colony are colony are colony are colony and the colony are colony are colony are colony are colony are colony and the colony are colony. his crime or otherwise violating the laws of the colony

From Liberia.—It affords us much pleasure to state that the Rev. John Seys and the Rev. S. Chase arrived safe at Monrovia, after a very boisterous passage of forty five days, from this port. They encountered a gale off the coast of Africa, which lasted two weeks.

THEOLOGICAL SEMINARY AND KENYON COL-LEGE, GAMBIER, O.—The Catalogue of this Insti-ution has just been published, from which it appears that there are at the weapt, time connected with it tution has just been published, from which it appears that there are at the present time connected with it 206 Students, under the care of 14 Officers and In-206 Students, under the care of 14 Officers and Instructors. The Students are classed as follows: Theological Students: Senior Class, 5—Middle Class, 3—Junior Class, 3. Undergraduates: Senior Class, 13—Junior Class, 4—Sophomore Class, 19—Freshman Class, 16—Partial Course, 1.—Senior Preparatory Department, 66—Junior Preparatory Department, 76.—Total 206. In our next we shall make some extracts from the statement of the course.

[Ganbier Observer.]

BROWN UNIVERSITY, R. I.-We have received the Catalogue of this College for 1836—7, from which it appears that the Institution continues in a prosper-

ous condition.

The number of students, which has annually increased ever since Dr. Wayland's accession to the Presidency, is 196; of these 41 are in the senior class, 45 in the junior class, 50 in the sophomore class, 43 in the freshman class, and 7 in the partial

ourse. In this University, the course of studies is elevated, the instruction of the first order, and the expenses moderate; it furnishes therefore, the best facilities

BCCLESIASTICAL.

ORDAINED, at Dunstable, Mass. Mr. Levi BrigBAM, on the 15th inst. Introductory Prayer, by
Rev. Mr. Richards, of Nashua; Sermon, by the Rev.
Mr. Jackson, of Andover; Consecrating Prayer, by
Rev. Mr. Clarke, of Berlin; Charge, by Rev. Mr.
Magee, of Nashua; Right Hand of Fellowship, by
Rev. Mr. Cross, of Boxboro; Address to the People,
by Rev. Mr. Howe, of Pepperell; Concluding Prayer,
by Rev. Mr. Fisher, of Harvard.—Com.

INSTALLED, as Pastor of the Congregational Church and Society in Bethel, Vt. on the 22d instant, Rev. Benjamin Abbott.

INSTALLED.—At Cambridge, Washington Co. N. Y. on the 15th inst. by the Presbytery of Troy, Rev. Eph. H. Newton, as pastor of the first United Presbyterian Church and Congregation in that place.

DEDICATION.—The new and compared.

byterian Church and Congregation in that place.

Dedication.—The new and commodious house of worship, erected for the use of the Washington street Church and Society in Beverly, was on Wednesday last dedicated "to the ONE GOD—FATHER, nesday last dedicated "to the one God-Father, Son, and Holy Ghost." The services on the occasion were as follows:—Voluntary by the Choir—Prayer of invocation, by Rev. Mr. Abbot of the third church; Reading of select Scriptures, by Rev. Mr. Williams, pastor of the Boptist Church; Singing; Prayer and Sermon, by Rev. Mr. Smith, of St. Albans, Vt.; Consluding Prayer, by Rev. Mr. Foote, of Upper Beverly; Singing; Benediction.

The weather being very fivorable, the house was crowded, and many were obliged to stand during the exercises, which, including the music, were interesting and appropriate throughout.—Salem Register.

To Correspondents.—"Many," "Agur,"
A." "J. S. C. and "S." will appear in our next.

Foreign.

ENGLISH WEST INDIES.

A Select Committee of the British House of Co

They perceive undoubtedly many traces of those evils which are scarcely separable from a state of society confessedly defective and anomalous, and which can only be defined as one of preparation and transition. But, on the other hand, they see much reason to look forward with a confident hope to the result of this great experiment. In the evidence they find abundant proof of the general good conduct of the apprentices, and of their willingness to work for wages whenever they are fairly and considerately treated by their employers. It is, indeed, fully proved, that the labor, thus voluntarily performed ty the negro, is more effective than that which was obtained from him while in a state of slavery, or which is now given to his employer during the period for which is now given to his employer during the period for which he is compelled to work as an apprentice. The mutual suspicion and irritation of the different classes of the community appear to be gradually subsiding; and on the part of the negro population, industrious habits and the desire of moral and physical improvement seem to be gaining ground. Under these circumstances the Committee feel bound to express their conviction, that nothing could be more unfortunate than any occurrence which had a tendency to unsettle the minds of either class with regard to fixed determination of the Imperial Parliament to preserve inviolate both parts of the solemn engagement by which the services of the apprenticed laborer were secured to his employer for a definite period, and under specified restrictions, at the expiration of which he is to be raised to a state of unqualified freedom, and be governed by laws framed in all respects on the same principle as those to which his white fellow subjects are amenable."

The following is an extract from a letter of Josepla Sturge, published in the English papers.—Mr. Sturge,

Horrible state of distress in the south of Ireland. The most apalling description of the existing distress which has come under our observation is given in a letter from a lady, who is at present on a visit with the rector of Skibereen, county of Cork, in the neighborhood of Cape Clear. From this communication, which is dated 22d December, 1836, we transcribe the following:—"I must now acquaint you with some which is dated 22d December, 1836, we transcribe the following:—"I must now acquaint you with some dreadful scenes of wretchedness in this neighborhood, both on the islands and main land, from utter want of fuel and starvation.—In Cape clear they have no means of getting any on the island, so that they depend entirely on the charity of others sending them coals, which is a very expensive thing. A complaint has carried off a great number already, proceeding from nothing but cold and damp; the people call it a twisting in the guts; certain death is the consequence. They have for some time in that island been drawing lots on their houses, and the house on which the lot They have for some time in our source on which the lot falls is devoted to destruction. The rafters of the house are used as fuel, and the wretched immutes crowded into mother cabin. And that can only last house are used as fuel, and the wretched innotes crowded into another cabin. And that can only last for a short time, the process is continually going on; and if no help arrive, the unfortunate islanders will almost be left without a cabin. A great extent of the mainland is in the same condition. The extreme dampness of the season having almost rendered the bogs useless, the most painful circumstance of all is this—that without fuel they have no means of dressies their food on the they are referred to the season have the ing their food, so that they are suffering from the ag-gravated wretchedness of cold and famine.

Domestic.

MASSACHUSETTS LEGISLATURE. SLAVERY.

Last week, we published several resolutions passed the House of Representatives on the subject of slaery, the last of which was as follows:

Resolved, That Congress, having exclusive legisla-tion in the District of Columbia, possess the right to abolish slavery in the said District, and that its exer-cise should only be restrained by a regard to the pub-lic good. In the Senate, on Wednesday, the following sub

stitute for the above was adopted unanimously! 35-Nays 0.

Resolved. That Congress having exclusive legisla

Resolved, That Congress having exclusive legisla-tion in the District of Columbia, possesses the right to abolish slavery and the slave trade therein; and that the early exercise of such right is demanded by the enlightened sentiment of the civilized world, by the principles of the Revolution, and by humanity.

principles of the Kevolution, and by humanity.
The following additional resolution was also adopt
ed, Yeas 33—Nays 1.—(Mr. French, of Norfolk.)
Resolved, That slavery, being an admitted mora
and political evil, whose continuance, wherever it exists, is vindicated mainly on the ground of necessity it should be circumscribed within the limits of the States where it has been already established; and that One of the should hereafter be admitted into the Union, whose constitution of government shall sanction or permit the existence of domestic slavery.

FRIDAY, March 31. Senate.—On motion of Mr. Cushing, of Norfolk, the Resolves concerning Slavery were taken up; and Mr. Turner, of Plymouth, moved

the following amendment, viz:—
"Resolved, That His Excellency the Governor be "Resolved, That His Excellency the Governor be requested to transmit a copy of these resolutions to each of our Senators and Representatives in Congress, and to the Governors of the several States." At the request of Mr. Adams, of Essex, the ques-tion was divided; and being stated on the first branch

tion was divided; and being stated on the first branch of the amendment, on motion of Mr. Livingston, of Middlesex, it was taken by yeas and mays, and determined in the affirmative, as follows, viz:—Yeas 26, Ney, Mr. Cushing.

The question was then stated on the second branch of said proposed amendment, viz: "And to the Governors of the several States." Mr. French, of Norfolk, moved that it be laid on the table; on motion of Mr. Whitmarsh, of Bristol, this question was taken by Mr. Whitmarsh, of Bristol, this question was taken by yeas and nays; Yeas 18, Nays 9.

yens and nays; Yeas 18, Nays 9.

The question was then stated on the passage of the Resolves, as amended, to a second reading; and the question being divided, and stated on the first resolve, on motion of Mr. Turner, the question on each was ordered to be taken by yens and nays—and being taken on the first resolves, it was determined in the effirmative, as follows view. Vers. 39, Nov. Mr. affirmative, as follows, viz:-Yeas 32, Nay, Mr

affirmative, as follows, viz:—I cas 32, Nay, Mr. Cushing.

The question was then stated on the passage of the second Resolve, and determined in the affirmative—the same gentlemen voting in the affirmative and negative as on the first resolve.

ative as on the first resolve.

The question was then stated on the passage of the third Resolve, and determined in the affirmative—the name gentlemen, with the exception of Mr. Quincy, roting in the affirmative, as on the former resolves, and Messrs. Cushing and Quincy voting in the nega-

The question was then taken on the passage of the fourth resolve, and determined in the affirmative— yeas 29, nay 4—the same gentlemen voting in the af-firmative as on the third resolve, with the exception of Messrs. Cushing, Hastings, French and Quincy, who

who has been arrested by Divine Grace on his way to Damascus! I am sir, yours very sincerely, Philadelphia, March 21, 1837. W. W. SLEIGH.

BAPTISM OF ENGLISH JEWS.—We learn from the London Missionary Register, that Mr. H. S. Joseph, a Christian Israelite, was admitted to hely orbodies in the United Church, on Sunday, the 18th of December, by the Bishop of Chester, as minister of St. Simon's chapel, Liverpool, in the midst of a dense population, among whom were found his brethren, both according to the flesh and in the faith. On the same day two adult Jews and a Jewes, with three children, were bapticed at St. Bride's Charles, Liver, on the confident hope to the convention of preparation and report rectaing to the apprentice. SATURDAY, April 1. Senate.—Bills passed to be engrossed:—Authorizing the erection of a bridge over Little River in Gloucester; relating to toils on the Chester Turaphic; to incorporate the Berkshire Registrated in expressing a belief that the system of the London Missionary Register, that Mr. H. S. Joseph, a Christian Israelite, was admitted to hely orbital the London Missionary Register, that Mr. H. S. Joseph, a Christian Israelite, was admitted to hely orbital the London Missionary Register, that Mr. H. S. Joseph, a Christian Israelite, was admitted to hely orbital the London Missionary Register, that Mr. H. S. Joseph, a Christian Israelite, was admitted to hely orbital the London Missionary Register, that Mr. H. S. Joseph, a Christian Israelite, was admitted to hely orbital the London Missionary Register, that Mr. H. S. Joseph Stevens, formers was a preparation of Pennanship over Little River in Gloucester; relating to like River in Gloucester; relating to tools on the Chester Turaphic; to incorporate the Word Antique Marble Company; to incorporate the Vord Antique Marble Company; to incorporate the Verd Antique Marble Company; to incorporate the Norton Marklages.

Foster's Elementary Copy Book;

In this city, Mr. Henry Morse, to Miss Minerya W. Won-Ripicy, Mr. Ripicy, W. Win Ripicy, W.

Company; in addition to an act to incorporate the Seekonk Branch Rail Road Company; to incorporate the Seekonk Branch Rail Road Company; to incorporate the Conway Mills, the Shawmat Mills, and the Grantite Bridge Company.

House.—Bills passed to be engrossed:—In relation to the inspection of Nails; to establish the Cabot Bank; in addition to an act to establish the Andover and Willmington Rail Road Corporation; concerning County Commissioners; to incorporate the North Falmouth Fishing Company; to incerporate the Merriman Mills, and Boaton Stage Company.

Monday, April 3. Senate.—Engrossed Bills; to incorporate the Westleid White Lead Co.; the Bemis Manufacturing Company; the Franklin Manufacturing in Greenfield; the Proprietors of the Unitarian Meeting house in Greenfield; the Proprietors of the Evangelish Company; the Proprietors of the Unitarian Meeting house in Greenfield; the Proprietors of the Evangelish Company; the Proprietors of the Evangelish Compa

"No man's land," one of the islands of Dukes' County, in the southern extremity of Massachusetts—it is a little more south than Nantucket. Chatham or some of the little islands belonging to it, is the east-ernmost extremity of the State, being a little east of Nantucket. Nantucket, however, forms the south-east corner of the State; Mt. Washington the south-west corner; Salisbury the north east corner, and Williamstown the north west corner. Nantucket is famous for its whale fishery, &c.; Williamstown for its college; Salisbury for its flannels; Mt. Washington for his charcoal.—B, H. Jurora.

The Almshouse of the town of Scittate in which

The Almshouse of the town of Scituate, in which were maintained for the last year 45 paupers, was maintained by the produce of the labor of the immates, with the exception of the sum of \$122, paid for state paupers, and \$759 paid by the town—making the average cost to the town, of the maintenance of each person, 41 1-2 cents per week.

Of 1270 persons admitted to the Buston House of

Of 1270 persons admitted to the Buston House of Industry, 673 (more than half) were foreigners. Four-fifths of the men and three fifths of the women had been intemperate; as were also the parents of nearly all the children. Less than one-fourth of the whole number of paupers are natives of Boston.

It is stated in the Arkansas Gazette, on the authority of a half-breed Choctaw that an effort is making to unite all the Northern and Western Indians in a war against the United States.

Explosion of a Powder-Mill.—About eleven of

Explosion of a Powder-Mill.—About eleven o' clock yesteduy forenoon, the powder-mill of Oliver M. Whipple, at Lowell, was blown up, and two men, named David Morrison and Jesse Gowdy, were killed. They were the only persons in the mill at the time, and their bodies were thrown twenty or thirty rods and torn to atoms. Gowdy has left a wife and three children.

Factory and Dwelling House Burnt .-Factory and Dwelling House Burnt.—The Woollen Factory belonging to Messrs, S. & O. Skinner, at Eastford, Conn. was entirely destroyed by fire on the 21st uit, together with all the machinery and cloth, yarn, &c. to the amount of about \$4,000. The total loss is estimated at \$10,000, \$5,500 of which was covered by insurance. A dwelling house belonging to Mrs. Mumford, and a small barn, were also harry.

Freshet at Paterson.—We learn by the Paterson, N. Y. Intelligencer, that the late rains flooded the Passaic at that place. Both ends of the Paterson and Hamburgh Turnnike Bridge were covered and Hamburgh Turnpike Bridge were swept away, stone piers and all, and but a small portion, in the middle of the river, being protected by an island remains stand-

ing.

The Portland Argus of the 22d inst. says.—Mrs. Ellen Jordan, residing in Brown street in this city, committed suicide yesterday by drinking laudanum. She was about 37 years of age, and has left a husband

Two children, daughters of poor and destitute p rents, the one 7, and the other 10 years of age, died suddenly at Taunton last week, from eating the root of the Cicuta, or hemjock.

NOTICES.

The Rev. John Dwiohr will be ordained over the Sont longregational Church in North Bridgewater, on Wednes as the 12th Inst. Public Exercises to commence at 11 c lock in the morning. Pacth Bridgewater, April 3, 1207.

The Narfolk County Bible Society will hold its Annua Meeting in the Court House at Dedham, on Wednesday April 12th, at 2 o'clock P. M.

April 12th, at 2 o' clock P. M.

The Midtlesex South Conference of Churches will mat Sherburg, on Twesday the 12th of April, at 10 o'clo.

A. M. Public services will commence at 2 P. M. at whime the Tract cause will come before the Conference, the evening there will be a meeting in behalf of the R. Cause; and on Wednesday at 1000-clock A. M. a meet

The Andover Association will hold their next meeting
Prof. Emerson's, in Andover, on Tuesday the 11th
April, at 9 A. M. SANUEL C. JACKSON, Scribe.

AMERICAN EDUCATION SOCIETY .-- The regn AMERICAN EDUCATION SOCIETY.—The regular Quarterly Meeting of the Board of Directors of the American Education Society will be held at the Rooms of the Society, No. 15 Cornhill, Boardon, on Wednesday the 12th day of April, 1837, at 10 o'clock A. M. An Examining Committee of the Board will attend at the same place on Tuesday, the day preceding, at 3 o'clock P. M. for the examination of Uandidates who shall apply for the patronage of the Society. By order of the Board, 2w. WILLIAM COUNTELL, Sec'y.

CARDS.

CARDS.

With emotions of unusual satisfaction we hereby tender most grateful acknowledgments to our friends in South bridge for the renewed token of their affection, in constituting us bein Members of the American libile society by that the constitution of the Members of the American libile society by that the domes may all publicary, and enricestly pray that the domes may all publicary and enricestly pray that the World of Wesdom, whose "increhanding is factor than all ver," and whose "gain" excels "fine gold," and to whose currency throughout the world their united efforts hay now been so cheerfully and liberally extended.

Entar Carpenyer.

Southbridge, March 28, 1837. NARCINSA L. CARPI

The Subscriber gratefully acknowledges a contribut of Tuenty Dollars from his Society to constitute him Member for Life of the American Peacet Society. "If the sed are the peacemakers, for they shall be cylided the cl dren of God. NATHAN MUNROL Best Brodford, March 27, 1837.

secretary in the last and dissolution persons, to be great their conviction, that nothing could be complying supportion with the avenue.

The property of the conviction of the street of the secretary of the street of the stree

YOUNG MAN'S AID,

**FMIE Young Man's Aid, to Knowledge, Virtue and Happingues, by Rev. Huibiard Winslow, Pastor of the Bowdoin street Church.

**Hi is the design of the following pages to contribute ammething in addition to what has already been done, to AID Young Men in the prosecution of their objects. The reader wit find that I have not entered upon pre-secupred ground. This work is not a repotition, in a new form, of what is contained in other books for Young Men; it embraces in the main other topics, or Presents considerations in addition to those embraced in previous works.

The work treats on the following topics:—Prospects of our Country - Knowledge—Menus and uses of Knowledge—Principles—Early Habits—Religion—The Sacred Scriptures—Vew Testament—Inspiration of the Scriptures—Vew Testament—Inspiration of the Scriptures—Vew Testament—Inspiration of the Scriptures—Self Young Men—Religionster—Health—Huslands and Scriptures—Christina Balance of Mind. 27 The Young Man's Aid is undoubtedly one of the best hooks which can be found for young men now before the public;—und it is heliculated in the pursuit of knowledge or guide them in the pursuit of knowledge or guide them in the paths of virtue and happiness, than the Young Man's Aid. It should find a piace in the Library of every young Man in our country.

Jost Published by WHIPPLE & DAMRELL, No. 9

Just Published by WIHPPLE & DAMRELL, No. 9

AND Teacher on the Human Constitution. For April.

AND Teacher on the Human Constitution. For April.

White A Alcott, Editor. Author of the Young Mank Guide, "Young Mother," and "Hume 1 Live In;" and Conductor of the Annals of Education.

Converts—Some of the Causes of Disease—Almse of Calomei—Influence of Hope—Catching Cold—Health of Calomei—Influence of Hope—Catching Cold—Health of Farmers—How to make Paie Faces—Housk on Anatomy and Physiology—Purpescent Food—Eating Locusts.—Mincellany—American Physiology—Portsective—Against Quackery—Temperance Boarding House—National Temperance Papet—The Wine Quaction—Health of Seamen—Lecture on Intemperance—Graham's Lecture to Young Men.

This Day Published by LIGHT & STEARNS, 1 Cornbill.

April 7. by Trinitarians for not believing in the divinity of Christ, the deity of Christ, the Trinity, &c. By Charles Morbridge, Minister of the first Christian Church in New Bedford, Received by HILLIARD, GRAY & CO. A.7.

ONE'S Visit to Egypt, Cairo, and Jerusalem, &c .- 1 Vol. 12mo. Eddy's Address to Youth. For Sale by PERKINS & MARVIN, 114 Washington March 31.

ARCHY MOORE.

ARCHY MOORE,

Valuable hook is for sale at the A. S. Office, No. 25

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On the use of Wine.

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POETRY.

THE VISION OF DRY BONES.

BY MARY ANNE BROWNE.

And he said unto me, Son of man, can these dry bo.

P And I answered, O Lord God, thou knowset skiel, szarie.

And I answered, O Lord God, thou knowest.", assauti. 3.

Lone was the valley, lone and still,
No creeping wind, no tinkling rill,
No falling fountain's reatiens strille,
No falling fountain's reatiens strille,
No fatting bird, no sign of life;
And whitening 'midst the silent stones,
As silent lay the lifeless hones.
And there the gifted prophet heard,
Within his heart the holy word,
From Him, who only life can give,
"Can these dry bones arise and live?"
Years in that valley had they lain,
Their duat was mouldering on the ground,
The creeping weeds had wrapped them tound;
Yet, at the voice of prophecy,
Shook, and were stirred, those remnants dry;
There, from their beds so cold and lone,
Together came hone to his bone;
Fresh clothed again those toys of death,
And all of life was there, save breath.
Again the voice of God went forth, And all of life was there, save breath.
Again the voice of God went forth,
And the low winds, who walk the earth
Like spirits at that voice did come,
And breathed into those beings dumb
The breath of life; and there they stood,
An army in their multitude;
Oh, proof of God's almighty power,
Type of his dealings at this hour!
So, in the value of sin and wo, Type of his dealings at this hour!

So, in the vale of sin and wo,
Lie all the souls on earth helow.—

Bo lifeless, helpless—till the word
Of God their simplering frame hath stirred;
Until they wear the holy dress
Of Jesus Christ our righteousness;
And, like the unseen and chainless wind,
The Holy Spirit of er each mind
Flows freshly, there they live and stand,
An army for the Lord's command,
Raised from the power of sin and death,
And living all the life of faith.

Liverpool, (Eng.)

Biography.

HON. WILLIAM REED. Extracts from Rev. Mr. Cozzens' Sermon, delivered Feb. 12, 1837.

in whatever pursuit he was engaged, he continued to be, as he was from the beginning, successful in business, until by his own untiring industry and perseverance, and by strict the world, is now mouldering in the dust.

ing industry and perseverance, and by strict habits of economy, he came at length into the possession of such an amount of wealth, as enabled him in after life, when by divine grace his energies were directed mainly to higher and nobler pursuits, to distinguish himself as a Christian philanthropist and benefactor to mankind.

In the early part of his life, he was distinguished, as a critizen, for activity, enterprise, and true patriotism. And the many marks of attention and respect, which, from time to time, he received from his fellow citizens, furnish sufficient evidence of the high estimation in which his character and services were held by the public. Besides the offices which he filled at different times in his native town, he was, in 1811, at the age of thirty-five, elected by the suffrages of the Poople to a seat in the Congress of the United States, as representative from this district; a station which for the terms of the Massachusetts Sabbath School Society in School Society are chiefly the world, is now moundering in the dust.

* To his liberality and enterprise the Society are chiefly indexed for their spacious and substantial house of wership, built of stone.

* The liberality and enterprise the Society are chiefly indexed for their spacious and substantial house of wership, built of stone.

* The his liberality and enterprise the Society are chiefly indexed for their spacious and substantial house of wership, built of stone.

* The took an active part in the formation of the American Society was elected avice president at the time of its organization, and was continued in that the time of the society and Edmonton society are chiefly discharged for their spacious and substantial house of wership, built of stone.

* The two was elected a vice president at the time of the society and Edmonton should be an Edmonton and the maching and the maching and the maching school society in the dust.

* The his liberality and enterprise the Society are chiefly discharged for their spacious and substantial house which his character and services were held by the public. Besides the offices which he filled at different times in his native town, he was, in 1911, at the age of thirty-five, elected by the suffrages of the people to a seat in the Congress of the United States, as representative from this district; a station, which for the term of four years, he filled with honor to himself, with satisfaction to his country. He was for two years a member of the Council of this Commonwealth. His enlightened judgment and influence were also sought in the management of various public institutions; and in 1926 he was elected a member of the Board of Visitors of the Theological Seminary at Andoyer, and continued to occupy that station till ver, and continued to occupy that station till his death. He was subsequently elected into the Board of Trustees of Dartmouth College, and also into that of AmherstCollege, which last and also into that of Anniers of the accepting.

office, other duties prevented his accepting.

It is to the later period of his history, as al-ready intimated, that we are principally tolook for the developement of those noble traits of character, and for those distinguished acts of usefulness, which merit the highest commendausefulness, which merit the highest commenda-tion, and which are most worthy of imitation. For, in connection with the pecuniary means, which Providence had placed in his hands, and left at his disposal, and with the extensive and commanding influence which he was capable of exerting, it was the design of the great Head of the Church, that his characteristic energy, feed, and ability to degreed, should utinustely zeal, and ability to do good, should ultimately assume a higher and nobler direction, and be

employed in a wider and nobler sphere.

He became a hopeful subject of renewing grace at a period of life, when he possessed many and peculiar advantages for becoming. as he indeed proved himself to be, an eminent blessing to the church and to the world. For several years he was a member of the Second

In the church of which he was a member, he pillar.* In the town in which he lived, he was the public spirited, active and enterprising citizen. And in the community at large, in which he was so extensively known and respected, he was the true patriot, and the kind and noble friend of humanity. And we cannot but be sensible, that in all these circles and places, a very wide breach has been made by his death. As a private Christian he was insite seaseded.

perpetuated for the instruction of others who are to live and labor after him, that the same who was the respected and honored President of the Sabbath School Society of Mussachusetts, was for many years, and even to the day of his death, the humble, laborious, and devoted superintendent of a Sabbath School in Marblehead.

ead.|| But the cause, after all, which most deeply nterested his heart, and which called forth his But the cause, after all, which most deepy interested his heart, and which called forth his most liberal donations, was the cause of foreign missions.§ He was indeed deeply interested in all the benevolent operations of the day, and did much to promote them; but this was with him a favorite object.

In all his efforts to do good, it was apparent that he setted consciousings. To do good, he

an an insenorts to do good, it was apparent that he acted conscientiously. To do good, he was ever ready and willing, when opportunity was presented; but it was always a first question with him, how, with a given amount of means, he could do the most good.

means, he could do the most good.

In a word, in the various departments of benevolence, in small as well as in great things, he was diligent and persevering, not only in devising liberal plans, but in putting forth active exertions to bless the world and to glorify God. Providence had indeed highly favored him with the means to do good; and of the divine goodness in thus enriching him with this world's substance, he ever cherished a grateful remembrance; but the greatest cause for gratitude, after all, as well as the great secret of his little had beginned to another the control of the control o distinguished usefulness to the church and the world, is found in the fact, that he had the disposition to do; that having the means, he loved to employ them for high and noble purposes, that he might honor his Lord and bless his fellow uses.

Extracts from Rev. Mr. Cozzens' Sermon, delivered Feb. 12, 1837.

WILLIAM REED was born in Marblehead, Massachusetts, June 6, 1776. He was the son of Mr. Benjamin T. and Mrs. Mary Reed. At the age of fourteen, he entered the University at Cambridge, with a view to obtain a liberal education; but was soon compelled to reliance the death of his father, which took place the same year.

Feeling himself thus compelled to abandon the hope of obtaining a public education, he afterwards engaged in mercantile pursuits, and followed his business with great diligence and perseverance, and with good success. Possessing an active and vigorous mind, and being naturally industrious, zealous, and enterprising in whatever pursuit he was engaged, he continued to be, as he was from the beginning, and the was engaged to beat; and that hond which was ever successful in business, until by his own untiring industry and perseverance, and by strict habits of exponent he came at length into the world, is found in the fact, that he had the disposition to do; that having the means, he loved to employ them for high and noble purposes, that he might honor his Lord and bless his fellow men.

But his work on earth is now finished, and he has entered upon his rest above, to reap a rich reward. Survivors will long deplore his death; but his memory, and the memorial of his benevolent deeds will still speak; for his influence will and must continue to be felt for ages yet to come, both at home and abroad. Yes, in the Christian church, his memory will live; and many will continue to rise up and call him blessed, although that heart which so ardently loved the cause of truth, and so fervently desired its universal extension, has closely and liberally stretched forth to bless the world, is now mouldering in the dust.

I Mr. Reed was President of the Masanchusetts Sabbath School Union from its commencement in 1226, to the organization of the Massachusetts Sabbath School Society in 1832. He was then elected President of that Society, and continued to sustain that office, in a manner highly commendable, till his decase.

§ Mr. Reed was chosen a member of the American Hoard of Commissioners for Foreign Missions, at its inith annual meeting in 1818. At the same neeting he was approximated a member of the Prudential Committee; in 1200, he was made chairman of the Committee, which office he held until the meeting of the Board in 1334, when floding it out of his power, consistently with other datase.

Travels.

DR. HUMPHREY'S TOUR ... NO. 51. PRESENT STATE OF RELIGION IN IRELAND.

The Established Church.-In contemplating The Established Church.—In contemplating the disastrous influence which I ascribe to the Established Church of Ireland, upon the Catholic population of the country, I have never for a moment supposed, that she intended to prejudice and exasperate their minds against the Protestant religion; much less, to repel them from her own communion. She would gladly have brought them into her cathedrals and churches, centuries ago, and has all along mar-Congregational Church in this town; but in the year 1823 he removed his relation to the First Congregational Church, of which he was a member at the time of his death. In the church of which he was a member, he was the sincere, humble, active, and devoted Christian. In the religious society with which he was connected, he was the prompt, and liberal supporter, as well as a firm and important pillar. In the town in which he lived, he was the public spirited, active and enterprising citizen. And in the community at large, in which he was so extensively known and respected, he was the true patriot, and the kind and noble was the true patriot, and the kind and noble were the exceptions. The Church of Ireland, were the exceptions. The Church of Ireland, and the community of the community. her communion. But these, till quite recently, were the exceptions. The Church of Ireland, as such, has been too worldly, and indolent, and repulsive, and craving, to make any favorable impression upon the Catholics, either by precept or example.

But I became convinced, while I was there, and it affords me great pleasure to state my convictions, that a very favorable change has been going on for a number of years, within

As a private Christian, he was justly regarded as being among the most conscientious, active, and efficient. He not only possessed feelings of true benevolence, and ardent desires for the conversion of souls; but was continually laboring to promote the happiness and well-being of all whom he could reach with his influence. In the cause of truth, he was uniformly decided, firm, bold, and undaunted. He was pre-eminently both the friend and helper of the poor. He visited the sick, assist-

He was the decided, strict, and faithful friend of temperance. In this great and good cause, his efforts were numerous and self-denying.

He was deeply interested in the various literary, benevolent, and religious enterprises of the day, and acted a distinguished part in patronising them.

He was the zealous friend of education. Many of our public literary and religious seminaries have had rich experience of his sincere wishes and benevolent efforts, to promote their prosperity and usefulness.

He was the zealous friend of education. Many of our public literary and religious seminaries have had rich experience of his sincere wishes and benevolent efforts, to promote their prosperity and usefulness.

He was the active and efficient promoter of evangelical religion, as systemized and taught in the Westminster Assembly's Shorter Catechism. In the work of educating and training indigent pious young men for the gospel ministry, I as well as in that of supplying the waste places of our home population with the means of grace and the ordinances of our holy religion, he felt a lively interest, and did much in

tributing liberally to the funds of the Society, both for home and foreign distribution, his personal labors were abundant, not only in circulating religious tracts among the inhabitants of this town, but in distributing them on his journies, and in his visits to other places.

He was the liberal patron and the devoted friend of Sabbath Schools. To promote the instruction and salvation of the young, especially in this place, he spared neither personal and self-denying exertions, nor pecuniary means. And it is worthy to be recorded and perpetuated for the instruction of others who add, that although these labors of love are per-formed within the pale of the Irish Church, they are not rendered by the church nor with its approbation. So far from it, that the two, its approbation. So far from it, that the two, or three hundred pious and zealous preachers or three hundred pious and zealous preachers, just alluded to, are regarded, by most of the Episcopal dignitaries, as extremely irregular, if not fanatical in their movements. They are tolerated, partly because a few of the higher clergy favor them; and still more, perhaps, on account of their numbers, and the high estimation in which the more liberal and pious members of the Establishment hold them. I was exceedingly sorry to learn, that the Archbishop of Dublin is among their most decided opposers. It is not thought, however, that he will be able to prevail. On the contrary, there is strong reason to hope, that the evangelical and liberal induence, will continue to gain strength in the Irish Church, and that a much brighter career is before her, than marks the track of career is before her, than marks the track of centuries over which she has already passed. In the eyes of some eminently pious men, in Great Britain, her present critical position, in relation to revenue, is ominous of ruin, almost, to the Protestant cause in Ireland; but for myself, I have no doubt, that if she would just renounce her legal claims altogether, and throw hounce her legal ratins anogetic, and the herself upon the country in the humble and faithful discharge of her religious duties, she would do infinitely more, than she has done, to root out Catholicism and to crown herself with true 'glory and honor and immortality.'

Presbyterians.—Of these there are several istinct bodies in Ireland.

The first, and much the largest of these, is the Synod of Ulster, consisting of about 235 ministers, and an equal number of churches. They are located chiefly in the northern part of the island, though found scattered here and there, far to the south and west. These churches were planted, mostly, by ministers and other emigrants from Scotland. The work was commenced, very early in the seventeenth century, by those devoted servants of Christ, Brice, Hubbard, Glendenning, Ridge, Cunningham, Blair, and Hamilton; and followed up by Welch, Stewart, Dunbart, Colvert, Livingston, McClelland and others, of a kindred spirit. Under the faithful and self-denying labors of Under the faithful and self-denying labors of these men, a revival of religion, hearing all the prominent features of our American revivals, commenced in 1625. It spread extensively in various directions; and the happy fruits of it long remained in the churches. Many of the mained in the churches, Mally by Mannow composing the Synod of Ulster, horn in Scotland, and a great majority of I believe, are of Scottish descent. They em. I believe, are of Scottish descent. are mostly high and rigid Presbyterians, in their otions of ecclesiastical government and state atronage. Embracing, as they do, the West-sinster Confessions, they are of course highly Calvinistic in sentiment; but from the best in-formation I could obtain, I fear many of these churches are fur less evangelical than orthodox— —that they have much more of the form of god-liness, than of the power. The Synod of Ul-ster is, in rather a limited sense, an Establish-ment. Its elergy are supported in part, by the ment. Its clergy are supported, in part, by the British Government. They receive an annual stipend which is called Regium Donum; and which was, I believe, granted in perpetuity, by not, however yield more than one half, probably not more than one third of their support. This body has always sym-pathized strongly with the Established Church of Scotland; and elective affinity is drawing it closer and closer to that communion every year. How much the Synod of Ubter is doing for its poor benighted Catholic neighbors and coun-trymen, I am not able to say. I fear it is not so much distinguished for a missionary spirit, as for the soundness of its faith, and that, considering its numbers and weight of influence, it falls far behind that voluntary association of Churchmen, mentioned in the beginning of this

letter.
The Seceders stand next in point of numbers and respectability. They have 120 ministers and about as many churches. I am not aware that they differ much in doctrine from their brethren of Ulster; but they are less rigid in their notions of ecclesiastical dignity, and are represented as somewhat more evangelical in eir preaching.

Next to these stands the Sunod of Munster.

which is also an independent body, but quite imited in the number of its members and

are in a healthy state, and all the while increasing in numbers and strength. The ministers, with several of whom I formed a slight acquaintance, appear to be highly respectable for talents and acquirements, as well as Calvinistic, evangelical, and seriously devoted to their work. God has manifestly owned their labors, and they are greatly encouraged to hope, and strive, and pray, for the more copious effusions of his Spirit. I spent a Sabbath with Dr. Urwick, in Dublin, while the British Association was there. He preached an admirable discourse in the morning, upon the infinite superiority of divine and saving knowledge over the highest attainments in mere human science. highest attainments in mere human science. In the afternoon I occupied his place. He has a respectable congregation. Dr. Urwick, and some of his church made many inquiries about American revivals, and expressed a strong de-

wangelical religion, as systemized and taught in the Westminster Aseambly's Shorter Catethism. In the work of educating and training indigent pious young men for the gospel ministry, † as well as in that of supplying the waste places of our home population with the means of grace and the ordinances of our holy religion, he felt a lively interest, and did much in the way of furnishing the means by which these noble Christian enterprises are to be carried forward.

In the enlarged operations of the American Tract Society, of which Mr. Reed was president at the time of his death, he acted a conspieuous and important part.; Besides con-

ness and chains, though it may require more time and labor to eradicate her deep-rooted

time and labor to eradicate her deep-rooted prejudices against the gospel, than to bring the most benighted pagan lands to embrace it.

Before leaving Ireland, I wish with all becoming diffidence, to offer a few remarks, upon the subject of her swarming and increasing emigrations to the United States. I once thought, like most others, with whom I conversed, that we were in imminent danger of being overrun with popery, from that "northern hive;" and till I visited Ireland, and witnessed its deulorable moral condition, and innessed its deplorable moral condition, and innessed its deplorable moral condition, and investigated the causes of its poverty and spiritual servitude, which makes its renovation all but hopeless, it gave me pain and alarm, to hear of the thousands of poor Irish that were annually landed upon our shores. But I confess, that my views and feelings, in regard to this subject are materially changed. I am now, upon the whole, glad to see them arrive; and am quite willing that this tide of emigration should continue to flow in upon us, for many years to come. If I am wrong, however, it need not excite the least alarm; for in the first place, it is the opinion of but one humble indi-vidual that I express; and in the next place, I am very sure, that expressing it, will not bring over one additional Catholic, or pauper to this

I rejoice in this great emigration of the Irish

Prepote in this great emigration of the Irish people, on two grounds.

First, because it saves multitudes of them from absolute starvation. In the existing state of things, they cannot subsist in Ireland. The surplus population must go somewhere or die. Thousands are swept off every few years by famine, as it is; and the ravages of this terrible destroyer, would be much more frightful than they are were the tide of emigration checked. they are, were the tide of emigration checked. Why should not a large part of it, at least, flow to the United States? We have land enough for the whole population of Europe; and it only needs cultivation, to sustain twice as many hundred millions as there are in that whole quarter of the world. Suppose then, our custom-house returns were to show us, an annual influx from Ireland, of 50,000; we can find work enough for them to do, and whole-some food enough for them to eat, in America. What if some thousands of them are paupers? This may occasion a little inconvenience and expense for a time; but we can soon teach them expense for a time; but we can soon teach them how to earn their own living; and in this way, what an amount of human suffering would be prevented and relieved. We have just heard by the last arrivals, how the wretched inhabitants of Cape Clear, and of the adjacent coast tants of Cape Crear, and of the adjacent coast of Ireland, are now burning up half their cabins, because they have no other fuel, to cook their scanty morsels. Who would not rejoice, if every ship that passes were to bring off a cargo to this country, rather than leave them there to perish? But thousands and thousands of the poor Irish, are reduced to as great extremities every year, especially about Sligo, on the west, which may almost be called the undisputed do-main of fumine. And why should we not equally rejoice to have them snatched from the jaws of the insatiable devourer?

Shall I be told that the pouring in of so many foreigners, must needs endanger our liberties? Why should it? What have they to do with our elections? If we naturalize them before they become assimilated to our institutions, it is our own fault. They cannot force us to open the polls for their ballots, and they have no right to expect it. Let them come and plant themselves down under our free government, and enjoy its protection and work as we do, and eat the good of the land, and they ought to

be satisfied.

Secondly, I would welcome the Irish Catholics to the United States, that they may here be converted to protestant faith. I have shown how improbable it is, that they will be converted for a very long time in their own country. We cannot many of us go to Ireland, as try. We cannot many of us go to Ireland, as missionaries; and if we could we should have to encounter a thousand obstacles. By open-ing this great channel of emigration, Providence brings them by tens of thousands within our reach, and under the most favorable circumstances to excite their gratitude, and give us an influence over them. No doubt, many of them are extremely prejudiced against our religion, when they arrive, and we are to expert that their priests, who follow them over will do every thing they can to hold them is slavish subjection to Rome. In a few of the hurches.
Then comes the Presbytery of Antrim, which is also small, consisting of 15 ministers.
The Covenanters may be mentioned next, and they have not far from 20 ministers.
The Remonstrant Symod was formed about time years ago, by secession from the Synod of Dister. It is Unitarian in sentiment and counts, believe, not far from 20 ministers.

The Baptist churches are orthodox, but very ew, not more than eight or ten in all Ireland.
The Weslever and Primitive Methodists.

The Baptist churches are orthodox is the second of the large towns, it may be difficult to approach them, till the first generation has passed off the stage. But as they come into the country, the greater part of them will soon be scattered, a few in a place, over our immense territory, and in immediate contact with a protestant population, and protestant institutions. Now if we are not shamefully and wickedly remiss in using our Christian influence, who can doubt, that by the blessing of God, multitudes even of the stage. few, not more than eight or ten in all Ireland. The Wesleyan and Primitive Methodists have about 200 ministers, and a still greater number of congregations. They are commonly spoken of as dissenters, but do not separate from the Established Church. They are zealous and laborious, as they are every where else; and, I have no doubt, are doing much good. If they fail of rapidly lengthening their cords and strengthening their stakes among the Catholics themselves, I am quite sure it will not be for want of enterprise and perseverance.

The Independents or Congregationalists have about 30 ministers and churches in Ireland. Most of these churches have sprung up within a very few years, and are still small. But they into the form the bessing of God, multitudes even of those who have lived to adult age in Ireland, that by the blessing of God, multitudes even of those who have lived to adult age in Ireland, will be 'turned from darkness to light, and from the power of Satan unto God.' But however it may be with the first generation, it will be impossible for the power of Satan unto God.' But however it may be with the first generation, it will be impossible for the power of Satan unto God.' But however it may be with the first generation, it will dren in the same bondage here, as they could may be impossible for the power of Satan unto God.' But however it may be with the first generation, it will dren in the same bondage here, as they could may be impossible for the power of Satan unto God.' But however it may be with the first generation, it will dren in the same bondage here, as they could may be impossible for the power of Satan unto God.' But however it may be with the first generation, it will be 'turned from the power of Satan unto God.' But however it may be with the first generation, it will be impossible for the power of Satan unto God.' But however it may be with the first generation, it will from the power of Satan unto God.' But however it may be with the first generation, it will be impossible for the powe

thousand influences, which will imperceptibly mould them into protestant habits and opinions. Much will be done, even without our care, or pains; and if we do our duty, no change, it appears to me, is too great for us to expect.

Let me not be understood to say, that I think we are in no danger, from the great and increasing influx of popish emigrants. This is not my meaning. If we naturalize them the moment they touch our shores; if we do little or nothing to win them over the better greated. moment they touch our shores; if we do little or nothing to win them over to the true gospel; and especially if we regard them as beyond the reach of our Christian sympathies and efforts, and count ourselves happy, if by acting on the defensive, we can save our own children from their nunneries and confessionals, why then, we may well tremble for our liberties and our religion. But if such should be the direful issues of Romanism in the United States, I am such the guilt and shape will lie at our sues of Romanism in the United States, I am sure, the guilt and shame will lie at our own door. I am more and more convinced, that God is sending the thousands of Catholics here, to be converted; and that it is our duty to enter upon the work with faith and love, and to persevere in it, till it is accomplished. Though others may not sympathize with me in some of the feelings which I have expressed, I see not how they can help arriving at the same general conclusion. The Catholics are already here in great numbers; and nolens, we American revivals, and expressed a strong desire to witness such "times of refreshing from the presence of the Lord," among themselves.

By special and urgent invitation, I also passed a few days, including the Sabbath, with Rev. James Carlile, in Belfast. I found he had just been preaching a number of discourses on the subject of revivals, and that some of his church were much quickened, and seemed to be earnestly waiting for the salvation of God. In the few sermons which I preached, I endeave

OXBRIDGE FEMALE SEMINARY.

THIS Institution will commence, under an entirely new arrangement, by a new Board of Trusieses, and wholly disconnected from the Male Seminary. It is designed for Young Ladies, to prepare them to become tenchers and educators of youth, and to fill other useful stations in life. The Institution will be governed by principles similar to those of Ipswich Seminary, and the course of study such as is pursued at Ipswich, Hartford, and Norton schools. No offerts where the tender of the instruction in the state of the connection of the pupils with it both profitable and pleasure.

The Trustees have engaged Miss Laura A. Washinguns to take the charge of the Seminary, who will have such assistants as may be necessary.

The year will be divided into three terms. The first term will be fourtient weeks, commencing the first Wesheaday in May. It is desirable that those who wish to attend the School should give notice previous to the commencement of the term, and be present on the first day of the same.

Tutton, in English studies, \$4,50 a quarter—\$5,00 a term.

10 Latin ... \$2,00 ... \$200...

Tuition, in English studies, \$4,50 a quarter—\$6,00 a term.

" in Latin "\$2,00 "

additional.

" in French "\$2,00 "

Tuition to be paid in advance, and no deduction made for absence, except in cases of protracted sickness; and no pupil will be received for a less period than a whole term. Books and Stationery can be procured near the Seminary. Board will be furnished for the pupils in a boarding-house exclusively devoted to the instructers and pupils of the Institution, and only a few rods from the school-rooms. The price of loard, including washing and lights, will be two dollers per week. The pupils will be under the immediate charge of their instructers and of a pious and accommodating family. Fuel an extra charge. It is designed to connect a Reading-room with the Seminary, where the pupils can have access to some books in connection with their course of study, and also to several different periodiculs, as well as the news of the day.

REFERENCES.—Emory Washburn, Esq. Worcester—Mr. Josish Chapin, Providence—Rev. Seth Bliss. Secley Am. Tract Soc. Boaton—Rev. Hubbard Winslow, Boaton—Geo. Willard, M. D., Ukbridge.

In behalf of the Trusters.

Uxbridge, March 31, 1207.**

WHEATON FEMALE SEMINARY,

Norton, Mass.

Wie Summer Term in this Institution will comm
on Wednesday, April 26, and continue 22 wo on Wednesday, April 26, and continue 22 weeks. The term is divided into two quarters, which are separated by a vacation of one week. Pupils are received at the commencement of each quarter.

TERN BILLS.—Board, including washing, \$2.25 a week, to be paid at the close of the quarter. Tutton \$5,00 a quarter, to be paid at the close of the quarter. Tutton \$6,00 a quarter, to be paid in advance. Application for board, as well as for admission into the school, may be made to the Secretary. None are received under thirteen years of age.

L. M. WHEATON, Secretary.

ABBOT FEMALE ACADEMY.

WHE Spring Quarter of this Institution will comm Thursday, April 13, and continue eleven weeks. TERMS.— Tuition in English, \$5.00.

" Languages, 1,99 each ditional.

Instrumental Music, 10.00.
Lee of Piano.

There will be an opportunity to attend a course of lectures, at an extra charge of \$2.00.

SAMUEL G. BROWN, Principal.

FULLER ACADEMY.

FULLER ACADEMY.

TWIE Subscriber acknowledges with gratitude the liberal patronage he has received for the last twenty years, and would inform the public that the Fuller Academy, in Newton, West Parish, a few rods from the Depot of the Boaton and Worcester Raii Road, is open for the reception of pupils of hoth seves.

Instruction with be given by competent teachers, in all the branches usually tunght in Academies in N. England. A large Boarding House has recently been prepared by Mr. Legrand Lucus for the reception of pupils.

Terms for board, washing and tuition, will vary from \$100 to \$100 per anium, according to the age of the papils, and branches taught.

SETH DAVIS. Newton, March 31, 1837.

FREE SCHOOL FOR BOYS.

R. E. M. P. WELLS, proposes to open a School Boys, on the 1st, of March, distinct from his sent one, but under his direction. The object is to the wants of a class of Boys, whom he has often been ged to refuse admittance, on account either of their b too young or not able to meet the expense, or the free haif pay situations in his present school having been. The moral and disciplinary system with he the same his organization of the same his organization of the same his organization.

ek, six months in advance. pplication can be made to Bishop Griswold, Rev. Dr. sinwright, and Joshah Quincy, Jr. Esq. visitors of his tool, or to Mr. Wells, at the School. 11. March 31. GREENFIELD HIGH SCHOOL

Por Young Ladies.

"HE Summer Term will commence on the first Wednesday (3d) of May, to continue 22 weeks. The number of papels is limited to furty. As the school has been full the past year, it will be well for those who design to enter, to make an early application.

"HENRY JONES, Principal.

Greenfield, Ms. March 16, 1137.

"Which is added."

NEWTON FEMALE SEMINARY.

THE next Term will commence on the 18th of April and continue eighteen weeks. The course of study embraces all the branches comprised in a thorough English education, together with the Latin and French anguages, Music and Drawing.

The Subscriber will take charge of this Institution the nating year, also, will have supervision of the Boarding-touse connected with it, in which a watchful care will be exercised, and affectional extention given, to all pupils intrusted to his charge. Experienced teachers will give institution in the various departments, and an opportunity be offered for acquiring a thorough and accomplished cluention.

For board, washing, lights, &c. per week,
Tatten in English Branches,
In Music, per Quarter
In Harris,
For board, washing, lights, &c. per week,
In Music, per Quarter
In Harris,
French,
Fren

CENTRAL VILLAGE ACADEMY.

THE Spring Term of this Institution will commence the first Wednesday in April, and continue fourte weeks. Tutton in the English branches 50 cents, and the Languages 60 cents per week, payable in advance the term.

course of study embraces all the shift branches of an Exths and Classical education; and the healthy and pleasa
location of the institution, within half a mile of the LowPast Office, renders it a peculiarly desirable resort.

Lessons on the Piano Forte, by an experienced teach
of Music, & dollars per quarter.

Board from \$1.50 to \$2.00 per week.

THEODORE EDNON.

Amos BLANCHARD,
HENNY C. MILES,

Lowell, March 3, 1837.

The School of Good Manners;

COMPOSED for the help of Parents in teaching the enlidren how to behave in their youth. Revised an amended. "Train up a child in the way be shooting to, as when he is old he will not depart from it." Just Published by the Mass. S. S. Society, No. 13 Cornhill.

March 17.

FEMALE TEACHER WANTED.

A FEMALE Teaches of good religious character, caps ble of instructing is the common branches of Education; also, drawing, pointing, needlework, &c. is wanted in a flourishing Female Seminary in Louisiana. To such person a good compensation with the allowed. For further person a good compensation with a allowed. For further person a good compensation with a flowed. For further person a good compensation with a flowed by the first person and the seminate of th

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MEMOIR of the Life and Character of EBENEZER
PORTER, D. D. late President of the Theological Semina-LETTERS TO YOUNG LADIES, by Mrs. L. H. Sigou LETTERS TO LOUNG LADDERS AND ACTION OF THE METERS OF THE M

LIFE OF DR. PORTER.

MEMOIR of the Life and Character of Ebenezer Porter,
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WHIPPLE & DAMRELL, No. 3 Cornbill, sale, the balance of the edition of this truble work.

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It consists of Three parts.

"Is the first part in condensed a large portion of Bick eristeth's excellent treatise on the nature, duty and privilege of prayer, with various other topics, which form a appropriate lutroduction to a work of this nature.

The second part consists of the entire treatise of Dr Watts, cuttiled, A Guide to Prayer, in which he most juid cloudly goands the reader against many errors, and point out most also and satisfactorily, the means for acquiring hot, breedom and pions elevation in the exercise.

The third part comprises devotional exercises, selecte.

The third part comprises devotional exercises, selecte in Metry parts of the part of the part of the part of the first parts of the parts of th

ST Received NEW BOOKS.

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A Plain Account of Christian Perfection, by John Westy, from 1725 to 1777, with his ewn notes, from the Lorentz Country.

y, trois 1720, in edition, 1837.

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G. C. DEAN, Agent.

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NTRODUCTORY to Andrews and Studdard's Grammar, by Prof. E. A. Andrews, do. doz. Progressive Exercises in English Grammar, by Progressive Exercises in English Grammar, by arker, Principal of the Franklin Grammar ichael and Author of "Progressive Exercises in English title," and Charles Fox, Principal of the Heybitar, which and Boston. Part I. Containing the Principles of Analysis, or Eg.

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SEQUEL to the "Three Experiments of Living" In the same Author. Just Published by WilliPLE & AMRELL, No. 9 Cornhill. March 14.

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Commercial School, author of a Prize Ess
method of useding Permanship, Einmentary
"Book-Keeping is an art which must conadvancement of all who hay or sell-not all

PLEA for Peace. "Blessed are the peacemakes, in they shall be called the children of God." Just pulshed by the Mass. S. S. Society, 13 Coroloit.

March 17. U. C. C. DEAN, dgest.

The Life and Times of the Rev. Richard WITH a Critical Examination of his Writings, by Rev William Orme, D. D. The Divine Animals, in Rev. D.

HOUSEKEEPING GOODS, &

Ironing Cloths; Crumb Courtsin Lines; Piano Co assortment of Broadcloth Meached Cotion Sheeting

Needles and Knitting Worsted. Needles and Knitting Wolsz
ECEIVED per Trenton, direct from R
Sons, 400,000 Drilled Eyed and Socret
Also—per recent nervivals, 2000 das Socret
Which, together with a large assertment of any
kept in Dry Goods and Thread Source, a
reasonable prices, Bholesale and Retail.
SHOREY & CO. 191 Washingto
N. B.—Wanted to purchase, Woolen Yans
Flannel, Dealers from the Country will find
call.

SMALL CHURCH ORGAN.

SMALL CHURCH ORGAN.

FOR Sale, a very pleasant toned Organ, and strument for its size; set to quite of Lowel Mason.

Treet, where the

DLATED and Britannia Commun quality, constantly for sale by the substiller. Washington street. Silver Ware made to sell Feb. 10.—2m. DAVIS, PALMER MARLBORO HOTEL TO BE LET

every part, and will be fitted a first rate House. It will be in

COUNTRY RESIDENCE FOR SALE

SCRIPTURAL EXHIBITION.

THE Splendid Exhibition of Statuary, represent to our do. Dr. Viner's unequalled Pecture of the format Last Supper, is now open for unspection of ding's Gallery, No. 22 School street. Open from the January Last School Street. in ding's Gailery, No. 22 School street. Open the ill 9 P. M.; on Sandays from 5 P. M. till 9. Admit felt feet. No. 15 ...

REL

THE SABBATH-

Mr. Willis,—Will setts suffer a word of brethren in Maine, of travelling? Several tween Boston and di tween Boston and di arrive on Sabbath a early, but sometime cause of detention, quaiddle of the day. Other boats whice Portland on Saturday ther east, are often morning, and in other Saturday that on Saturday that

places of destination of holy time. These circumstan the principal source lling community, to some ministers who of travelling on land bath, have been ter Saturday evening, th Sabbath morning, an of the day, lending the those who do not seru Feeling that here which the Sabbath se

uccessfully assailed selves, the general co in Augusta, in June, tions on the subject of adopted the following on of this co opinion of this confi with a due observance the high influence whi exert against its preva cration, for Christian steamboat or other of pectation of arriving early, on Sabbath mor This resolution our, and the evil, so for and the evil, so far nearly abolished; but

respect to the community see Christians places west of us, Bath on Sabbath mor cases going directly on farther east? Is it rig of the Sabbath, becau it is dark? Is it right to take lodgings at a l or to expose onese duties of the day? will be sufficient. A a necessity, which we elling all day or by lan Portland at any time w to an infringement, h hours of the Sabbath... Portland, March 30.

> HOME Extract from a Missi

The writer having s The writer having sta some affecting cases of a "I have no doubt the which was started, was the deaths. This has been for three successive ye failed by being carsed young man who was absick and died, the week mence. This stopt it the when about half through suddenly killed; there it died in silence from the failed in the failed

died in silence from the The death of three yo REMARK .- These co no other name, are strik of remembrance. It is a cing schools in religious there is faith and love or spirit of prayer against t ploys in the destruction of will be opposed by the spiritual church, and suc n one way or another.

Increasing Brancher.
There is a great increased very little for be now, all seem willing to to their ability. Indeed has mostly come from the congregation; for the not been able to otherwise would have comen undertook it, and nobly; and have made in straitened circumsta oppressed," "The economic of the control of the con sent year amount to \$115

REMARK. 1. The regi aces spirit, is among the sof individual and social p 2. A feeble church a give according to their p youd their power," will on sister churches. Other their strength will increase their liberality.

3. The first moment the gregation become able.

3. The first moment is gregation become able in minister, they ought to do timidated by the threats of viduals to leave the societ be not sought. Frauds tised on charitable institut of this rule. They are as 4. When two or three feeble society assume more feeble society assume the feeble society assume the feeble society assume the feeble society assume the feeble society as the feeble society as feeble society as the feeb 4. When two or three feelle society assume mor the common burdens, that poor among their brethrer garded as "benefactors," that their names will long the feel of the feel of

MPORTANCE OF HA Do Christians general sand what rank the sacra signed to this virtue? it in the first place, and lef it in the first place, and lef perior, not only to any oth Such appears to be the me he says, "Above all things tourselves." Such, too, and when, grouning to ourselves." Such, too, val when, grouping tog larity, these three;" he but the greatest of these when was the meaning of the such was the made this virtue was commandment," the or wer gave. Those who has tood, and believed, all that aid on this subject, must aid on this subject, must aid on this subject must saw little real charity there is who can estimate all the exact who can estimate all the exact was a subject when the subject was the subject with the subject was the ared, and all the blessings